

# Christian Courier

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## Thrift store destroyed by fire

James Kwantes

ABBOTSFORD, B.C. — Heading into the month of September, business at the Abbotsford Bibles for Missions thrift store was booming. Staffed by volunteers, the store sold new and secondhand goods such as dishes, clothes, bedding materials and furniture. Profits went toward the printing and distribution of Bibles for Russia.

An early-morning fire on September 1, however, reduced the business to a smouldering heap of debris. The blaze, which was ignited by an electrical short, also damaged several surrounding buildings. The contents of the thrift store were insured for \$10,000.

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Firefighter Greg Knelson mops up Thursday morning after blaze took out thrift shop in downtown Abbotsford, Wednesday, August 31.

## CRC woman wins cycling medals here and abroad

Marian Van Til

BRAMPTON, Ont. — When 26-year-old Anne Samplonius learned how to ride a bike as a kid, it's safe to say she never dreamed of being a world-class cyclist. In fact, she never

dreamed of being a racing cyclist at all until 1992. That's when she switched sports — from playing hockey at the University of Alberta to bicycle racing. Immediately she found she had a knack for her new sport.

So now she's racing full time, though she's armed with a BA in recreation/ad-ministration for future use. And she's catching the attention of the racing world: this summer alone she won a silver medal in the team time trial at the Commonwealth Games and a silver in the in-

dividual time trial at the World cycling competition in Sicily. She came in 12th overall in the grueling Tour de France (105 cyclists began the race).

Previously, she did well in other races, including winning a silver medal in June at the Powerbar Women's Challenge in Boise, Idaho — the largest women's "stage" (multiple-day) race in North America.

Samplonius, a member of Second Christian Reformed

### Becomes world-class cyclist in three years

Church in Brampton, Ont., where her father is the pastor, is as surprised as anyone at her quick success. She confesses she "doesn't know" what makes a good racer. The only thing she can figure is that "being a natural athlete helps. It's an endurance sport and there's a strength aspect to it."

But it's also "a mental thing," she adds, and explains that "I wasn't intimidated" by the sport or competitors.

How does one strive to reach the upper echelons of bicycle racing? First, you "put in a lot of hours riding to stay in shape," says Samplonius. Then you join your provincial cycling association and go through a crash course (so to speak) called "Learn to Race." Successful completion of that weekend course will earn you a racing license, which is required to compete professionally.

The course teaches you such skills as cornering, getting used to riding in a group, learning to deal with physical contact with other riders without crashing.

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Anne Samplonius wins a silver medal at the Powerbar Women's Challenge in Idaho.

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## News

# Bibles for Missions store burns, hearts still on fire

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Response to the fire was delayed after two firefighters received electrical shocks entering the building. The one-hour delay resulted in total destruction of the store. Altogether, five firefighters were injured and a total of 50 battled the blaze.

The four-year-old store was staffed by a team of between 50 and 60 people from local Reformed and Christian Reformed churches. Over the past year it had raised an average of \$7,000 a month (after expenses) for the Bible League (formerly known as the World Home Bible League). Murk Hilverda, president of the local Bibles for Missions board, notes that the \$17,000 the store grossed in August was the highest monthly total ever.

Located close to the local Community Services office, the

downtown store catered to lower-income people who live in surrounding neighborhoods. Many of its customers were single mothers.

"We look at the operation as a two-way street: Bibles for Missions and helping out in the community," says Jennie Veenbaas, a four-year volunteer. "If we can help somebody out there who's really in need, then we don't always have to make money."

The store had, however, raised a considerable amount of money for Bibles: \$230,000. This sum represents almost one-quarter of the total of \$1 million that the 12 Bibles for Missions stores have contributed to the Bible League altogether (CC highlighted the Samia, Ont., store, May 6, 1994). Each of the stores has a different target country for Bible distribution. Ben deRegt, liaison between

Bibles for Missions and the Bible League, estimates that the \$1 million raised by the 12 stores will pay for roughly 370,000 Bibles.

"Because each store's expenses are taken off the profits immediately, every dollar sent to the Bible League goes toward Bibles," notes deRegt. "In addition, the demand for Bibles in these countries is very high. We estimate that each Bible will influence between 12 and 20 people."

## Starting over

At a meeting held in the wake of the fire, the membership expressed a desire to re-open the store elsewhere as soon as possible. Murk Hilverda captured the tone of the meeting when he declared, "I think we should continue and have faith that God will provide for the future."

The main problem now facing the Bibles for Missions society is the high cost of rent in the downtown area. Rent in the previous store location had been very cheap, and re-opening in that general area would have meant at least a doubling of operating expenses. After a brief discussion, the membership voted to take out a short-term lease at a building about two kilometres from the previous site. This move will give the society time to find a permanent location. In the meantime, it can continue raising money so that Russians can have Bibles in their native tongue.

In addition to providing Russians with Bibles and helping people in the community, the Bibles for Missions store also serves as an avenue for social interaction. Many of the volunteers are retired people who ex-

change their free time for a worthwhile cause and the chance to form new friendships. As well as attending meetings and working in the store, society members also get together for dinners and evenings of skits and entertainment.

One volunteer who is glad the store will continue operating is board treasurer Siebren Koldyk. A member of Trinity CRC of Abbotsford, Koldyk admits that he was initially bored after retiring. Now, however, much of his time is taken up by the Bibles for Missions store — and he loves every minute of it, he admits.

As far as the future of a re-opened store is concerned, Koldyk leaves that in the Lord's hands. "It's been well-blessed by the Lord and we hope that will continue in the future."

# Cyclist competed in Commonwealth Games

...continued from page 1

how and when to take turns pulling to the front, and learning to ride in a pace line (a training tactic involving two riders side by side, within a larger group of riders), Samplonius explains.

After racing well in the Toronto area in her first season in 1992, Samplonius was given a place on the Canadian national team which went to the Commonwealth Games. That was her first "Games" experience, which, besides winning the silver and riding for Canada, was a lot of fun and generated

camaraderie among the athletes, she says.

Samplonius is not entirely happy, however, with Canada's approach to its national teams. "They don't put much money into any sport, except maybe hockey," she laments. "You hate to give excuses for not winning the gold, but we lost [to the Australians] by 15 seconds, and what they had made the difference: specific time-trial bikes, radio equipment so that the cyclists were in constant contact with the coaches; the Australians were much more prepared."

## Wearing the yellow jersey

In the World event the competition was stiffer, as cyclists from literally all over the world competed. But the thrill comes, says Samplonius, when "you're sent off by yourself; it's you against the clock." Samplonius rode the race's 30 kilometers to a silver medal in 39 minutes, 7.7 seconds.

The Tour de France is the cyclist's ultimate endurance test, and entrants ride for their national team (in the men's division, participants ride for "trade teams" — for a particular corporate sponsor).

In the course of the nearly 1,400 kilometer race, Samplonius won the third stage and had the honor of wearing the famed yellow jersey for two days (worn by whomever is in the lead on a given day).

With heady wins like she's had, where can Samplonius go from here? To the 1996 Olympics in Atlanta, she hopes. Currently, after being literally on the road for six months, she's taking a well-deserved break at her parents' home in Brampton. On November 1 she'll begin training again in Ontario, where she'll stay until it gets too cold to do that (-5 or -7 degrees). Then she'll head south or to California with a trade team.

Training in the U.S., "trying to get on a big American team," will give her a better shot at doing well at the Olympics, Samplonius believes, because there's a higher level of competition and cyclists "get more exposure because cycling is more well-known there." (Samplonius was born in the U.S., so it's easy for her to move back and forth.)

She adds: "The States also has the best prize money." Samplonius acknowledges that "you don't race for the money, but you consider it somewhat." When racing is your full-time job, prize money is your only income.

## Faith and racing

Samplonius will train and race most of the time from now until the Olympics — to be a world class athlete in any sport takes total commitment. That raises the question of whether one's faith is effected by such intense training and constant travel. Samplonius admits that much of the time "I definitely can't go to church." She says that "a lot of people know that, but I've had a lot of support from the Brampton church, and from my family. There's even a bulletin board up [at church] with press clippings about my races."

Though she very much ap-

preciates that support, Samplonius has not lived in Brampton long enough to really feel a part of that congregation, she says. "I was never really in any place for very long, not more than five years." That's one reason, she acknowledges, that she doesn't miss the communal expression of faith that church provides. "I don't believe going to church makes you a Christian. If I went to church every Sunday, or never raced on Sunday, I wouldn't be cycling, and then I wouldn't be using my talents to reflect my praise of God. I'm quite content doing what I'm doing," she asserts.

So for now Samplonius is geared toward the Olympics. After that, she will try to put her university degree to good use, either teaching or coaching — she's especially interested in getting children involved in the joys of cycling.

"I was told it takes five to seven years to get to the top of the sport. When I stop improving I'll quit," she says matter of factly. But citing the fact that one woman on the Canadian national team is 36 and still racing, Samplonius, 10 years her junior, concludes, "That's years away!"

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# Tension in the family of elderly parents

In our last column we mentioned the so-called sandwich generation. These are the people who are busy raising families while, simultaneously, they are expected to care for their aging parents. This often leads to a harried way of life. No wonder then that tension may build among these middle-agers and their siblings.

Rightly or wrongly it may be perceived that some of them are not doing their share of pitching in at the parental home, and bickering ensues. Or, conversely, some may resent the fact that one sibling seems to assume all the responsibilities without giving them a chance. Perhaps one takes on a martyr's role — "Look how I sacrifice my time and energy more than you do!" The pitfalls are many!

Yet most of this might be

avoided if some thoughtful reasoning were to prevail. If one of the siblings does not visit the parents much, is that a sign of indifference? Not necessarily. He or she could have great difficulty seeing a parent, once a strong, vibrant person, now having become so frail, helpless or worse.

Another one dragging his feet could be struggling with a private burden, and it would be all he could do to deal with seeing his aging parents. Genuine busy-ness may be a factor, too. Siblings should try to allow for each other's tight schedules. Even so, every son and daughter would do well to remind him- or herself to "do their best to come before winter."

Happily, very long distances can be bridged regularly by that

welcome ring of the telephone on the end table near Dad's easy chair.

## Look for support

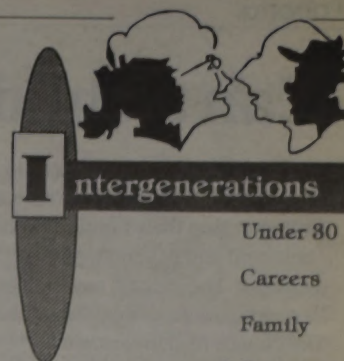
There are other potential causes for tension between the offspring of elderly parents. When is it time to urge Mom and Dad (or both) to opt for an old age or nursing home? Is there ever such a time? One son may vehemently plead for leaving this decision up to the parents themselves, to leave them in their dignity, as he may put it.

This son may unconsciously fear to see his own mortality emphasized, as he would have to watch his parents start the final stretch of their earthly pilgrimage. In other words, this would move him forward one notch, too. Meanwhile, the

daughter who urgently advocates such a step could be secretly concerned about lapses in personal or other hygiene which she discovered in the parental home.

Therefore it is vitally important (as it always is) to keep the lines of communication open. It's helpful and rewarding to be sensitive to each other's feelings and to search for a commonly agreed upon solution.

Of course, if at all possible, this openness must include the parents, who all along may have been painfully aware of the growing tension between their children, all equally dear to them. Expert help could further alleviate any tensions. I've noticed how one chaplain of a Christian old age home leads support groups which deal with caregivers' problems. There may be other such oppor-



Alice Los

tunities. Why not contact your local (Christian) home for the aged?

Alice Los lives in Listowel, Ont.

# Churches in Rwanda need to be 'reborn,' says Christian leader

Virtually no official churches left in Kigali

KIGALI, Rwanda (EP) — Churches in Rwanda aligned themselves too closely with the former Hutu-dominated regime and its tribal politics, and must now be "reborn," said a Christian leader who recently visited the capital of Kigali.

Samuel Isaac, deputy director for sharing and service of the World Council of Churches (WCC) said that many people inside Rwanda believe that churches had made the mistake of aligning themselves with the regime, rather than promoting reconciliation.

"In every conversation we had, with the government and church people alike, the point was brought home to us that the church itself stands tainted, not by passive indifference, but by errors of commission as well," Isaac reported.

"From what we have seen and heard (this claim) was valid

for all churches in Rwanda, Protestant and Roman Catholic alike," said Isaac. He related an incident where a Roman Catholic Hutu priest allegedly shot dead 10 of his Tutsi parishioners who came to seek refuge in the church.

In Kigali, Isaac said, there are virtually no official church structures left. Church leaders

have been killed or forced to flee their homeland.

On his early August journey, Isaac met a delegation of 15 survivors from the Presbyterian Church. "They want to pick up the pieces," Isaac said. "They told us the church has made a mistake in being too aligned to the previous regime."

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## Editorial

# Can a child be born against God's will?

The parents of a four-year-old Winnipeg boy who has Down's syndrome and is deaf as well are suing their family doctor for emotional and psychological stress and damages. The parents say the doctor should have warned them that the mother had a one in 189 chance of delivering a Down's syndrome baby. They believe that their four-year-old son should never have been born.

To say that your own child should never have been born is a damnable statement to make. It's a statement against destiny — a challenge thrown in the face of God.

## An existential question

A Dutch writer wrote about a girl who asked her pastor in catechism class whether a child could ever be born against God's will. The pastor snubbed her by saying that at her age she should not be asking those kinds of

questions. His response was somewhat understandable since from experience he knew that kids (and adults!) can sometimes ask hypothetical questions about God without really struggling with a problem.

It turned out that the girl had overheard her mother say about herself one time: "This girl is one too many." Thus the question she asked of the pastor came straight from her heart. It was an existential question for her, a question that would have prompted Jesus to sit down.

## The answer is always No

I suppose the question has been asked many a time in an existential way, albeit in different forms and not always in reference to God's will. An unmarried woman becomes pregnant. She, her parents or the careless father, want an abortion. Or someone has been impregnated through rape. Surely God does not want the resulting child to be born?

Approaching the question this way we confuse two things: on the one hand, there is the act which caused the pregnancy or the flaw in the genes that caused the handicap; and on the other hand is the child who resulted from these. Fornication and rape are not God's will, nor is illness and defective genes. But a child is always God's will. God never rejects

anyone because of the sins or flaws in others, least of all a child.

Can a child ever be born against God's will? the young girl asked her pastor. The answer is always, "No, that's not possible." "Let the children come to me because theirs is the Kingdom of heaven," said the ultimate spokesperson for God.

## Don't underestimate the pain

Can a woman have a difficult time accepting a child of rape? Yes, of course. Maybe she's incapable of producing enough love to overcome the shame, anger and hatred for the rape so that she ends up aborting the child. Far be it from anyone of us to judge her. I don't think Jesus, who would love the child, would blame the wronged mother.

Similarly, one should not underestimate the pain of having a severely handicapped child. Deafness and Down's syndrome must be a very trying combination. Of course, the parents will experience great emotional and psychological stress.

But the fact remains that in the eyes of Jesus every child is a wanted child. And the more we emulate him, the better it is for us as a society. **BW**

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## Feel pain or discomfort? Sue somebody!

Ours is becoming more and more a litigious society. A month ago a woman was reported to be suing her doctor for the pain she had to endure giving birth to her child. She should really have sued Adam and Eve. They, after all, are to blame for the fact that her child did not quietly tiptoe out of the womb.

Recently a Winnipeg couple sued their doctor for not recommending an abortion (see editorial above). And today the British press reports that a woman is suing the 10-year-old boy she ran over with her car. The boy is left with a permanent limp but the woman is suing him for a dent in her car.

What's gotten into people? Why are they suing at the drop of a baby? We believe it's an indication of a number of spiritual problems.

The first is that people no longer see each other as neighbors. Neighbors are people you have to love as a brother or sister. Would you sue your brother or sister if he or she made an honest mistake?

The second spiritual problem is that people no longer accept pain as an inevitable part of life. If there is to be pain, they argue, they must be compensated for it. As if money can take away pain.

Third, is the problem of greed. Greedy people become opportunists. The minute a situation develops that might lead to a large cash settlement in their favor, they grab it, regardless of whether it's just.

Fourth, the desire to sue comes out of a disbelief that there is an afterlife. If this life is all there is, then we must get the most out of it. And anyone that stands in the way of our pursuit of happiness in this life must pay for it.

Finally, the desire to sue comes out of a disbelief in God. When you believe in God you somehow realize that pain and loss are a result of our collective rebellion against him. But those who think that God does not exist or is not relevant to life, refuse to accept collective responsibility for the fact that things will go wrong.

Suing is at times necessary to punish those who wilfully hurt, or to distribute the cost of damage fairly. But in general, suing is an indication of extreme spiritual poverty.

Martha Tuyl of Kingston, Ont., had ample reason to sue the surgeon who left a drill in her hip. But she and her husband, Carl, decided not to. We think we know why. **BW**



Letters

# Synod decision doesn't see women as whole people

My husband and I believe that in the CRC, people are reading Scripture differently. I do not read the Bible literally but rather for its significance and meaning and I believe there are others who also read it this way. Others read it as the letter of the law or literally. Also, I believe that CRC people see the working of God differently in their lives.

From my perspective as a woman, the editor's suggestion of a five-year moratorium is an attempt to integrate women into the official role of the church for which I applaud you, but is yet another form of exercising control. We have been patient over these many years as men have tossed the role of us women back and forth, and I dare say some without regard for our feelings. These past years have not brought peace or kept unity in the church, but rather

have broken the spirits of many women and created division within the church without any change.

## Change hurts

I realize that change is painful and sometimes means reversing a decision or stance that one has held dear for so long. It may mean losing face or admitting, "I changed my mind." But as with all pain, you cannot go around it, you have to go through it.

Changing the structure of the church's ruling body, as you suggest, will give women more "work" to do, but does not recognize that women and men are equal. Even with a few men on "council" the ultimate decisions process will not change. Who will ultimately make decisions at the synod level five years from now? It is, as I see it, again

postponing the inevitable.

Women are whole human beings created as imagebearers of God; we want to be recognized and treated as such. To abolish apartheid is wonderful, but as long as we continue to see color, and not the person, we fail to see the spirit of God that lives within all of us. So it is with men and women. When we continue to recognize each other as different sexes we fail to see the whole person. The world is paving the way for the church and has recognized the oppression of women. As long as women are oppressed within the church I believe that the full body of Christ is not represented.

Christ has redeemed men and women. So why do men continue to crucify us women because we are women? We have a wonderful, creative, God-filled voice

and we will be heard.

A few afterthoughts. I cried when I read Carl Tuyl's letter to his daughter. He lived and felt her pain. Thanks, Carl. I agree with the letter to the editor (August 12) from Vicky Van Andel regarding the synod majority report and abuse. I also believe that any time one group of people decides what is best for another group of people, without consulting them, it is a form of abuse.

And as for Dr. Sierd Woudstra's letter (August 26) "Did the CRC let itself be snookered by outside forces?" How does a person respond to such a possibility? It seems to me that this is all the more reason to bring the issue to Synod 1995 and resolve this as soon as possible.

**Tina and Bernie Bax**  
Sarnia, Ont.

## Sad but still encouraged

When I heard what synod had decided this year regarding "women in office," I first refused to believe it. Then I became very sad and even depressed.

But when I read the many reactions to this decision both in *The Banner* and in *Christian Courier* I felt encouraged. Apparently many agreed with me that something had gone completely wrong at this last synod. There must have been some unholy power politics at work with no regard for the other half of the denomination.

I just now read in your August 26 issue the letter from Dr. Sierd Woudstra, "Did the CRC let itself be snookered by outside forces?" I feel he hit the nail on the head. Woudstra knows this well, for he received his doctor's degree from Westminster Seminary.

The conflict is not between the A-blood (*Afscheiding*) and the B-blood (*Doleantie*), but between Westminster fundamentalism and sound Reformed

theology.

So what should we do? A moratorium of five years cannot help us at this time. There are too many hurting hearts.

There is another option. The CRC Church Order states in Art. 46b that "the convening church, with the approval of the synodical interim committee may call a special session of synod, but only in very extraordinary circumstances...." I feel that we are in "very extraordinary circumstances."

My proposal is that several classes address the convening church of Synod 1995 (the *Acts of Synod* don't mention its name) and the synodical interim committee as well, with an urgent request calling for a special session of synod to see whether the damage done by Synod 1994 can be repaired and how reconciliation is possible. The CRC does not have to split on this issue!

**Rem Kooistra**  
Waterloo, Ont.

## See-saw decisions demoralize church members

While living the majority of the past 17 years outside Canada, my subscription to *Christian Courier* has enabled me to remain reasonably well-informed on Christian Reformed church issues.

In England I am a member of the Methodist Church, which uses many lay preachers, including women, to serve the churches; women are also ordained. I have no doubt that my experience in this church, and previously in an interdenominational fellowship in Saudi Arabia, has matured my CRC upbringing and enhanced my spiritual growth.

In spite of the time elapsed since the July 1 publication (mine is sent by surface mail), I feel the need to comment on the "women in office" issue. I do not want to agree or disagree with synod's decision which "denied women church members the right to be ordained as elders, ministers or evangelists."

My concern is with the decision not to ratify "a 1993 synod decision which would have allowed women to serve in those church offices." It appears that the outcome depends on who is voting; one year the balance is one way, the next

year another way. Surely this see-saw effect demoralizes individual church members and inhibits the mission of congregations.

My other comment regards the brief article by Marian Van Til titled "May we call God our Mother?" It seems a total contradiction for synod to examine this question while at the same time denying the "mothers" in the church the opportunity to serve in all its offices. Synod requested sensitivity to "linguistic and literary issues." I feel that sensitivity to the current "women in office" issue should be paramount.

## Why the 'compulsive need' for absolute certainty?

As one who used to be on the inside but is now looking at happenings in the CRC from the (Presbyterian) outside I read with rising disbelief about how the 1994 CRC Synod denied women access to office.

I read Carl Tuyl's reaction, as reflected in the open letter to his daughter, with a great deal of empathy. Of course, in his column "World News" in the same issue — and shifting gears — he could not help moving from the dinosaur skeleton found in Saskatchewan to the live ones who even now rub shoulders with him.

If it were just dinosaurs, it would be sufferable. After all, even live ones eventually pass away. However, I cannot help but wonder whether there is not something really fundamental at work, something that transcends theological reflection.

The CRC is still very much an ethnic-specific church, and the event referred to above again raises in my mind the question I have asked myself so often: just what makes the Dutch Calvinist so stubbornly intolerant? Why this compulsive need to be absolutely certain about scriptural interpretations which in the end remain just that and, thus, subject to reinterpretation?

What I hear and read about ordaining women in the CRC reminds me very much of the last years of the war in the Netherlands when Dr. Klaas Schilder travelled around the countryside stirring controversy on a matter of theological interpretation and causing friendships to end, families to tear apart and congregations to break up — all of this for the love of Christ. As then, again today I cannot accept that this is what being a follower of Christ is all about.

**H. John Meyer**  
Nepean, Ont.

I do want to add that I always appreciate your editorials; in fact, I enjoy most of the contributions. The book reviews often catch my interest but give no purchasing information. Would it be possible to include the name and address of a publisher from which books could be ordered?

Thank you for all you do to challenge and support my Christian witness; may God continue to bless you and your staff in this work.

**Ebeline Zee-Hawtin**  
Southrop, Glos., England



## Letters

# From a journal: on staying in the tiny toe

June 22, 1994

A friend, who has left the CRC, tells me she has heard that Synod 1994 has decided women are not to be allowed to serve in leadership positions. This cannot be. I push the news away, and shut the door on it.

June 24, 1994:

At the Festival of Christians in Hamilton, Ont., I bump into an acquaintance who says, yes, it is true. I tell her I am not affected by this. My home church will continue to encourage all of its people in their gifts.

But I'm lying, to her and to myself. I am affected. I have no idea how to live with this, this made-up decree, that pushes women out.

The news comes closer. It perches on the periphery of my vision as I listen to, am ministered to by leaders from other parts of this people that Jesus calls his body. Jean Vanier is here, witnessing through his whole being. He proclaims Jesus' radical news: "...for my power is made perfect in weakness." He urges the church not to be afraid of its powerlessness, to not try and hide it. He urges us to expect Jesus' presence in our own and others' very helplessness. How held back I/we am/are. How rigidly invulnerable to God's grace, by our very fear of being weak and dependent!

In all this God is speaking to me. He gently holds in front of me, in one hand, the decision

made by the powers-that-be in the CRC. And in the other hand, God is holding the treasure of the good news.

June 25, 1994:

Anger is slowly building inside. It surprises me by coming out in caustic sarcasm when I meet a CRC brother. I see CRC ministers in the crowds at the festival, and I cannot look at them. They represent to me, in my anger, an institution which arrogantly tells God that the gifts he has showered on this woman or that, can be used anywhere else but *not* within his Body. How tiny this CRC room of the church is becoming and how small is the god inside this room.

Can these men still sing out, "Lord of harvest, send forth reapers...?" How can their song be clear with all the mothballs in their throats?

June 27, 1994:

In your anger, do not sin. Do not let bitterness crowd your spirit with its roots, because that is where I am meeting with you. How can I be angry in a truthful way? Help me, in my anger, to be aware of your love. Is there space inside your love for my anger?

I am drawn to Paul's letter to the Ephesians, again and again. For we are not contending against flesh and blood, but against the principalities, against the powers, against the world rulers of this present

darkness.

Yes, I recognize those spirits, when they entangle the woman who keeps mutilating herself because she cannot leave the prison that rape and abuse has built around her. I can name and fight that spirit in the man who dreams of slashing women's throats. I am intimately familiar with the spirit which rules my culture: where billions of dollars are spent by women to change or cover up the bodies God has uniquely given to each one.

But then my church synod sets up a panel to examine what the Bible says about women in leadership positions. In examining only this part of the answer synod pretends that they are not part of this culture, saturated with idolatrous and evil views

of what it means to be male and female. It is so hypocritical not to face and name how influenced we are by our culture when we discuss the role of women in leadership positions. We can hide our heads in proof-texts, but then we are not naming the spirits and principalities that are also at work within and around us. And when we do not drag these spirits into the Light, parts of us remain in the darkness of their oppression.

July 3, 1994:

I read *The Banner* and *Christian Courier*. The pictures speak volumes: a paper papal mitre on the head of the general secretary, the frailty of the man resting his head on a cane. How frail we are. Our offices, paper,

unless Word becomes flesh. Our days, our breath.

July 5, 1994:

I am enabled to stay in this tiny toe of Jesus' body. Stay, because he is here with me. Stay, because out of all the hands that touched him, all the bodies that pressed him in the hungry crowd, Jesus felt that hand, the woman's hand. And he would not allow her to be healed incognito. Her healing was completed as he drew her up to her full height in a crowd of people who feared the unclean. He drew her up and he challenged her then and, in that crowd, to recognize and follow and celebrate him as Savior, Liberator.

Agnes Kramer-Hamstra  
London, Ont.

## Onus on those who say Scripture unclear

It is not only those who saw synod's decision go opposite to their desires who have to deal with anger, frustration and pain. For some years now, those who are opposed to "women in office" have suffered likewise.

There are those who question "the clear teaching of Scripture" aspect of Synod's decision seemingly based on 20 years of study done. A few thoughts:

- a) the majority of synod agreed;
- b) 20 years (or more) is a very small time frame when viewed against 1900 years of

past practice;

c) it is up to those individuals who say Scripture is unclear to tell us why;

d) the majority of the Christian church worldwide does not support ordaining women;

e) Those churches which do tend to be liberal.

There is considerable emotion expressed which appears to be based on feminist doctrine rather than on sound biblical principle, and therefore offers little to the furtherance of the debate and/or a solution.

We believe that the CRC

Synod of 1994 made a sound, biblically based decision, something previous synods, even after setting up a special committee to provide biblical proof, were unable to do.

Enclosed is our subscription renewal for another year. We wish to remain aware of *Christian Courier's* viewpoint, despite the fact it often disagrees with our own.

Mr. and Mrs. Charles Douma  
Brampton, Ont.

## Reader thinks editor must have had a concussion

What happened to you? *Ben je op je achterhoofd gevallen?* ("Did you knock yourself senseless?") We could hardly believe our eyes when we read your "proposal for a season" in the August 19 issue at the conclusion of your editorial.

Is this supposed to be a joke "to test the waters" to see what the response of your readers would be to your outrageous proposal? Sorry, but this is not a joking matter.

Here a grave injustice is done to 50 per cent of the members of the CRC, and you want to postpone the rectification of this injustice for five years? We don't recognize you

in this, Bert.

We as female members of the CRC were promised "full participation in the life of the church and in its responsibilities." Where is this *full* participation during the all-male synod and classis meetings of our denomination?

A false promise is made to female church members, we have been treated as second-class members, and you don't want to talk about it anymore, sweeping this injustice and this renouncing of the promise under the rug?

Barthie M. Boon Knoppers  
Edmonton, Alta.

## 'Simple' solution to 'women in office'

There is a solution we can all live by. It's called compromise.

Consistories of churches that are against "women in office," don't put women on a ballot! Guaranteed, they will never serve on your board. Consistories of churches that are in favor of "women in office," treat men and women alike and if women are on your ballot, the congregation will have the final say. Simple, so far!

Now, if we can overcome the next one: Churches that are against women in office, please do not judge churches that are in favor, or for that matter, the other way around.

Go ahead, read Luke 6 (ver-

ses 41-42). It's about the plank in a person's eye not allowing the removal of the speck from someone else's eye.

To all women who would like to become ministers, go for it. Keep the faith. You may have to preach in a church other than the CRC for a while, but the

time will come, when you will serve in your own church.

Give it time and a lot of prayer. The Spirit does move in mysterious ways.

Don Ten Hare  
Thunder Bay

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# The question of women speaking in public

*So you think the question whether women are allowed to preach is a recent phenomenon, fueled by feminism of the last two decades? One of our readers sent us a chapter from a book entitled Practical Talks, written by Rev. H.T. Crossley and published by William Briggs, Wesley Buildings, in Toronto. The date of publication is 1895, one hundred years ago in a few months! It's clear from this article that Rev. Crossley had a high regard for Scripture and that he was an evangelical (probably Wesleyan). It is also evident that he had a high regard for women. The combination of the two make for a lucid conclusion that when women consecrate themselves to God, their lips and voices are included.* **BW**

## H. T. Crossley

Should women speak or pray in public meetings? No evangelical church that I know forbids them; but a few men and women would silence them if they could.

The sources of the idea that women should not speak and pray in public are: 1) ignorance, 2) prejudice, 3) heathenism, 4) Judaism, 5) popery, 6) Satan, 7) misunderstanding and misapplying two passages of Scripture.

The Scriptures referred to read as follows:

"Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home; for it is a shame for women to speak in the church" (1 Cor. 14: 34-35).

"Let the women learn in silence with all subjection. But I suffer not a woman to teach,

nor to usurp authority over the man, but to be in silence" (1 Tim. 2:11-12).

Let me give you the explanation of these verses, that some people like to quote. Both these passages are similar, and have special reference to the Corinthian women, as the letter to Timothy was written when he was minister at Corinth.

In Corinth, hundreds of lewd women ministered in the heathen worship of Venus, and licentious rites existed; hence, had Christian women been so indecorous as to ask questions, dispute, dictate, harangue and debate in the church, as did the men, they would have been considered similar to the heathen temple women as prostitutes.

Paul, in these passages to Corinth, shows himself to be a Christian and a gentleman in guarding the reputation of Christianity, as also of women. Consider the following points:

1. The Scriptures harmonize. To interpret these verses so as to silence all women in

religious meetings, would conflict with several other Scriptures.

2. The Lord revealed that women should "afterward" speak in public (Joel 2:28).

3. Peter, by the Spirit, declared that Joel's prophecy began to be fulfilled at Pentecost (Acts 2:16-18).

4. Paul instructed the Corinthian women how to pray and preach in public, that is, with covered head (1 Cor. 6:5-6). Modesty required this rule, as only lewd women in the East appear without a veil. Customs in our land are different. The spirit of the passage is, that Christian women should always dress modestly, and especially in church, according to what is recognized as propriety.

5. Paul's other directions to the Corinthians, that we have already quoted, and that perplex

## Paul teaches that women and men have equal blessings and privileges.

some people (1 Cor. 14:34-35; 1 Tim. 2:11-12), do not forbid even their women praying and speaking in the synagogue or church, but only prohibit women indulging in the practice of asking questions, objecting, arguing, finding fault, debating,

and arrogantly usurping authority over the men. These passages being intelligently understood, perfectly harmonize with 1 Cor. 6:5-6.

6. Paul teaches that to prophesy is to speak to men to edification, that is, to preach. "He that prophesieth speaketh unto men to edification, and exhortation, and comfort" (1 Cor. 14:3).

7. Paul informs us that the four daughters of Philip the evangelist prophesied or preached (Acts 21:9).

8. This same inspired Paul teaches that women and men have equal blessings and privileges (Gal. 3:28).

9. Paul gratefully spoke of Phoebe, Priscilla, Tryphena, Tryphosa, Persis and "those women" as his faithful Gospel-helpers (Rom. 16:1; 3; 12; Phil. 4:3).

10. Christ especially honored women. He used the Samaritan women to arouse a city (John 4:28-30). He also appointed women to first announce to men His resurrection (Matt. 28:10).

11. The Savior shows that he has not since withdrawn this commission, and silenced women, as he so greatly blesses their labors in his church. Dr. Talmage said, that Mrs. Phoebe Palmer won for Christ, by her direct influence, 100,000 persons.

Who would presume to endeavor to silence Mrs. Lathrap, Miss Willard, or one of the

thousands of modest Christian women, who in homes, or church, or school, or WCTU, or WMS are being blest of Christ in using their voices in his service and worship?

Women have done more to advance temperance in the last 25 years than the men had done in a 100 years previous. When our country is sufficiently advanced in thought to give women the ballot, prohibition will soon be a settled question.

12. To say that the Bible forbids women to speak and pray in public is a misrepresentation of Paul, a libel on Christianity and society, a slander on God and his church, and an outrage on women and our homes, which intelligent men of spirit must resent.

Follow the example of Jesus and, if Satan or any ignorant or prejudiced person misapplies Scripture, seeking to silence the pure, modest, cultured women of any day, answer, "It is written, 'Your sons and your daughters shall prophesy.'"

Let every Christian woman who reads this chapter say with Mrs. Phoebe Palmer, "When I consecrated myself to God, my lips and voice were included." Then so live that you may carry out the motto of Miss Havergal:

**"KEPT FOR THE MASTER'S USE."**

## Letter

# This synod was a bully and bullies must be stopped

We write this in response to various CC items that have dealt with the "women in office" issue in the Christian Reformed Church. It is clear that some individual members, congregations, and even one classis thus far, find it impossible to accept the Synod 1994 decision. At a recent congregational meeting we heard this:

\* we cannot accept this decision;

\* but how can we defy synod? (our tradition doesn't like opposing authority)

\* must we either bow to synod or leave the denomination?

All four denominations we've been part of in our lives (two in the Netherlands, two in Canada), have had policies to

which we have objected. For example, we don't think the CRC should own either a denominational journal (*The Banner*) nor a college (Calvin College) — bad for the denomination, bad for the journal and the college. But we've not fought hard to overturn their ownership, nor acted in disobedience to them, dutifully paid our "dues" to support both, for instance.

## Synods as tyrants

But this Synod 1994 decision is different. We mean to disobey it and help our current congregation to disobey it. What makes this decision different? We deplore it with all our souls (in fact, we're embarrassed), but what makes this one dif-

ferent is the grounds that accompany it. Those grounds bully. They bind the consciences of all members. This, in spite of about 25 years of studies by lots of brothers and sisters, and many agenda points on many synods' agendas which have not produced a broad consensus.

The situation reminds us very much of the 1944 Dutch synodical decision that "settled" the then current disputes between competing theories about infant baptism, a decision that led to a church schism. The schism wasn't about infant baptism in the end, but about a bullying synod. Our fathers would not bow down, as wouldn't about one third of the denomination. They understood: when synods bind consciences and become

tyrants, they must not be permitted to do so. And when they do so, they must accept responsibility for the consequences. In our judgment, disobeying their decision is the thing to do, for the sake of the church. And let the consequences be what they may. Bullies must be stopped.

## Remember history

Increasingly subsequent synods of the Gereformeerde Kerken in the Netherlands came to recognize the wrongs of 1944, and one of them (1988) finally produced an unreserved confession that what had been done had been wrong. Their confession couldn't restore unity, but at least it owned up to the fact that sometimes synods become bullies.

There's a tremendous irony in this 1994 business. We know that members of the Canadian Reformed churches (participants in disobeying that 1994 synod, and their descendants) will be totally opposed to women in any office, including the office of deacon. Yet at this point, if they are consistent, they should encourage Christian Reformed members to do what they themselves did 50 years ago; namely, stand in the way of a synod. We say this not to put them on the spot, but to make our point: those who forget history are condemned to relive it.

**Johanna and Adrian Peetoom  
Waterloo, Ont.**



Church, Marian Van Til, page editor

## InterVarsity appoints 'ethnic-specific' co-ordinators

MADISON, Wisc. (IVCF) — African-Americans and Asian-Americans are the two largest and most rapidly growing groups of ethnic minority college students in InterVarsity Christian Fellowship's campus chapters in the U.S. To help the ministry more effectively serve these students, InterVarsity has appointed a co-ordinator for its Black Campus Ministry (BCM) and a co-ordinator for its Asian-American Ministry.

Alex Anderson will fill the BCM position and Paul Tokunaga the Asian-American Ministry. Anderson and

Tokunaga are both veteran InterVarsity staff members.

"In our vision statement, we make a commitment to 'engage the campus in all its ethnic diversity with the gospel of

Jesus Christ," says IV vice-president and MultiEthnic Ministries head Samuel Barkat. "With these new positions, filled by such competent and experienced staffworkers, we will be able to more effectively carry out our mandate."

### Using resources

Tokunaga was involved

with InterVarsity as a student. He joined InterVarsity's 2,100 Productions multi-media team in 1973, and in 1979 moved to Florida to work on campus. He was eventually promoted to area director and in 1988 was named southeast regional director.

The need for Tokunaga's new role as co-ordinator for Asian-American Ministry is a result of the changing demographics of InterVarsity students groups and staff teams. The number of Asian-American students in InterVarsity has increased by 165 per cent in the past 10 years, and the number of Asian-American staff members has grown steadily, as well.

Tokunaga plans to address the role of Asian-American-specific fellowships and the most effective way to organize Asian-American resources. Another issue, and a personal one for Tokunaga, is the strain on family relationships that Asian-American InterVarsity staffworkers often face because of their career choice. He says he has received understanding and encouragement from Asian-American colleagues, and he wants to foster that kind of support for others.

"With over one-quarter of InterVarsity's students coming from ethnic minority backgrounds, these appointments represent a strategic advance for our work on campus," says

## Reformed Alliance ponders its future in a united Dutch church

GRAND RAPIDS, Mich. (REC) — The Reformed Alliance (Gereformeerde Bond), an orthodox subgroup within the Netherlands Reformed (Hervormd) Church (NHK), remains undecided about what it will do if the NHK unites with two other Dutch churches. They perceive the liberal elements in the Reformed (Gereformeerde) Churches in the Netherlands (GKN), a partner in the proposed union, as a threat to their Reformed orthodoxy. The alliance also feels the union will bring to an end the church of the "fatherland," the NHK, which some of them see as a gift of God's grace. They also strongly believe that separation is not right. Their dilemma was expressed last year by their secretary who said, "We cannot leave and we cannot go along [with the union]."

In a recent commentary, Klaas Runia, editor of the GKN's *Centraal Weekblad*, pointed out that the dilemma is complicated by disagreements within the alliance. J. van der Graaf, alliance secretary, wrote that the 16th century Reformation was a covenant renewal, and therefore the whole people were included. He admitted, however, that only 10 per cent of the Dutch were active in the Reformation. The 19th century separation movements and the 20th century reunion movements do not have this Reformational character, according to van der Graaf.

Others in the alliance, however, also argue that the 1951 church order of the NHK is based on the idea of the covenant of grace. Runia pointed out that other alliance members disagree. The debate about the covenant relates to the issue of the church of the land. Some believe the church is only the universal church expressed in the gathering of the local congregation. In this view, there is no legitimate national church. And those who hold this view have no reason to stay out of the union.

Runia concluded that no one knows how the alliance will eventually decide. He echoed the opinion of an A.J. Zoutendijk, who altered the earlier dilemma of the alliance and said, "We cannot leave, so in what manner can we stay?"

IV president Stephen Hayner. "Alex and Paul are providing excellent leadership to a dynamic group of students and staffworkers who are carrying out a vital part of our mission."

The H. Henry Meeter Center for Calvin Studies announces the second annual

### Hugh and Eve Meeter Calvinism Awards for High School Seniors

The purpose of the awards is to stimulate an interest in and a knowledge of the Calvinistic world-and-life view among high school seniors planning to attend a Christian Reformed related college.

First and second place awards are given annually for 8-12 page research papers on topics determined by the Calvinism Committee. The 1995 topic is:

#### John Calvin and Refugees: the Sixteenth Century and Today

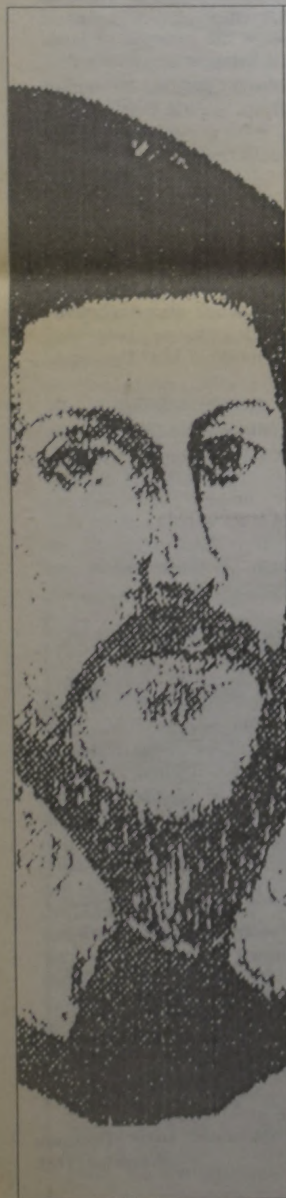
Awards are payable to the recipients' student accounts at one of the colleges approved for offerings by the synod of the Christian Reformed Church.

First prize: \$2,500;  
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This year's papers should be postmarked no later than January 15, 1995. Send to:  
The H. Henry Meeter Center for Calvin Studies, Calvin College and Calvin Theological Seminary, 3201 Burton SE, Grand Rapids, MI 49546 616-957-7081

Papers should be typed (double-spaced) and include a cover sheet with the student's name, address, and telephone number, as well as the name of the student's high school, religion teacher and/or principal, church, and pastor.

Recipients will be announced on or before March 15, 1995. If in the committee's judgment no worthy papers are submitted, no awards will be made that year.



## Argentina's constitution continues to favor Roman Catholic Church

Dave Miller

COCHABAMBA, Bolivia (NNI)--Argentina's Constitutional Assembly has refused to consider a motion to amend the country's political charter to end religious discrimination, although it did vote in an August 3 session to allow members of non-Catholic religions to run for the presidency.

A petition presented earlier this year to Assembly President Eduardo Menem by representatives of the country's Protestant churches had called for the elimination of Article 2 of the present constitution, which states: "The Federal Republic of Argentina sus-

tains...the Apostolic Roman Catholic Church."

The article grants official privileges to the Catholic Church, which other Christians (who are in the minority) see as discrimination.

Although Protestants were unable to persuade the Assembly to move in their favor, legislators did modify Article 66 of the charter, which stipulates that Argentina's President be a member of the Apostolic Roman Catholic faith. Catholic leaders supported the change. But that does little to dispel the evangelicals' disappointment that weightier matters of church-state relations were ex-

cluded from constitutional reform.

"The sole alternative that is left to us," Caballero told NNI by phone, "is that the [constitutional] reform dictates that, if a social group can collect signatures of three per cent of the general population, it can petition the National Congress to consider another constitutional reform. Other than that, there is little that can be done."

Evangelical Protestants in Argentina comprise between three and seven per cent of the population, according to recent estimates.



## God's logic surpasses human argumentation

*"When I came to you, brothers, I did not come with eloquence or superior wisdom as I proclaimed to you the testimony about God. For I resolved to know nothing while I was with you except Jesus Christ and him crucified. I came to you in weakness and fear, and with much trembling. My message and my preaching were not with wise and persuasive words, but with a demonstration of the Spirit's power, so that your faith might not rest on men's wisdom, but on God's power" (1 Cor. 2:1-5 NIV).*

The Apostle Paul is here writing to the Christians in Corinth, and describing his state of mind when he first came to Corinth to preach the gospel some years before. He reminds the Corinthians that at that time his self-confidence had been completely shot, and he had been terribly apprehensive as he came to the strange and notorious city of Corinth, a city he had never visited before. As the New English Bible translates verse 3, Paul is telling the Corinthians: "I came before you weak, nervous, and shaking with fear."

We don't know why the apostle, who was certainly not ordinarily a fearful man, was so afraid when he first came to Corinth. But we can make a fairly shrewd guess if we look at Acts 17, the chapter which describes the events just prior to

Paul's first arrival in Corinth.

After preaching the gospel in Thessalonica and Berea — and being forced to leave because of the opposition of the Jews — Paul had gone to Athens, where he had had his one recorded confrontation with Greek philosophy — specifically the philosophy of the Stoics and Epicureans. He had also preached to the sophisticated members of the Areopagus, and been faced, not with Jewish opposition, but pagan ridicule.

Paul had tried to establish contact with the Greek intellectuals by referring to their altar To the Unknown God, and by quoting from their own poets, but when he started talking about the resurrection, his audience only laughed and fobbed him off. Although he did make some converts in Athens

(including a member of the Areopagus), it is likely that his experiences at the hands of the Athenian philosophers and cultured leaders contributed to the fear and trembling with which he first arrived in Corinth.

### Switching strategy

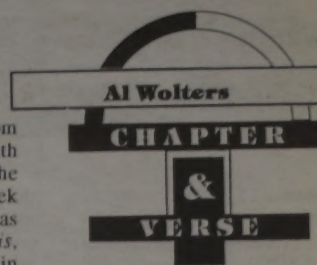
It was in that condition of shattered self-confidence that Paul resolved to pursue an approach to proclaim the gospel which was quite different from the one he had adopted in Athens. Rather than seeking to establish some common ground with his audience, and making that the point of departure for his preaching, he decided to concentrate on the crucified Christ, on the offensive message that the hope of humanity depends on the shameful death of a particular man. By doing this, he could be sure that the faith of his hearers would not depend on his own wisdom or skilful argumentation, but on God's power, since only God's power could convince people through such a scandalous message.

It is striking that the apostle

here contrasts his own wisdom and power of persuasion with "the demonstration of the Spirit's power." The Greek word here translated as "demonstration" is *apodoxis*, which means demonstration in the sense of logical proof. It is the word that is used in the logic of Aristotle for "deductive proof by syllogism."

What Paul is saying is that the compelling force of argument in the preaching of the gospel is a force which derives from the Spirit and his power, not from merely human argumentation, no matter how clever and logically cogent it may be. Argumentation and proof is a spiritual affair, which derives its power from the total, ultimately religious, context in which it functions.

*Al Wolters is a former pole vaulter and philosopher who now teaches Bible and Greek at Redeemer College, Ancaster, Ont.*



LOOK FOR  
PETER AND MARJA  
ON PAGE 14

## Science/faith dialogues moves from academia to church

*Van Till among scientists hosted by strategic churches across U.S.*

Marian Van Til, with files from Joyce Farrell & Assoc.

UPPER MONTCLAIR, N.J. (JFA) — How science and Christianity relate is the theme of speeches by six scholars who will lecture in churches from Hollywood to New York City beginning this month and continuing through mid-November.

The lecture series is jointly sponsored by the John Templeton Foundation, best known as the awardee of the Templeton Prize for Progress in Religion, and the American Scientific Affiliation (ASA), whose 2,500 members believe that "the proper integration of scientific and Christian views of the world is necessary to an adequate understanding of God and his creation."

Among the six scholars is Calvin College physicist Howard J. Van Till, who will speak in Methodist and Episcopal churches in Colorado Springs, Colorado, and Austin, Texas, respectively, and in Presbyterian churches in San Diego, Hollywood and Seattle.

Each church on the venue selected three lectures from a menu of specific topics, which are: "Medical Science, Morality and Spirituality"; "A Scientist's Quest for Meaning and Purpose"; "Science and Psychological Well-Being"; "Science and Faith: New Structures on Old Foundations"; "Cosmology and the New World of Faith"; and "What Can We Learn from Natural Theology?"

Until this year, the lecture series was held on university campuses. Robert L. Herrmann, organizer of the lectures and associated with both the ASA and Templeton Foundation, admits the move to churches was done

to attract a "wider, popular audience." Says Herrmann, "For three years the lectures were held in leading universities. In 1994 we decided to reach a wider, more popular audience through well-known churches. Publicity on nearby college campuses will attract academics. The lectures will encourage in the faith and provide fresh avenues of thought and interaction."

Besides Van Till, the scholars participating are: philosopher and medical ethicist E. David Cook of Oxford; astronomer and science historian Owen Gingerich of Harvard; social psychologist David G. Myers of Hope College, Holland, Mich.; physiology professor Daniel H. Osmond of the University of Toronto; and physicist and theologian Robert J. Russell of the Center for Theology and the Natural Sciences, Berkeley, Calif.

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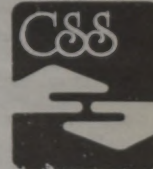
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# Playfulness, games & gamesters

## Raymond Louter

When I was in high school I was involved in a production of *The Diary of Anne Frank*. I played the role of Pieter, the young man who eventually falls in love with Anne. It was exhilarating to play as if I really were a Jew in hiding during the Second World War. Later, I

**Play is more than organized sport or theatre rehearsal; it is an intimate part of all human activity.**

began to see the connection between theatre role-playing and playfulness in general.

As I consider "playfulness" and the variety of games human beings play, I realize that today our society sometimes makes it difficult to play. For example, most parents are compelled to work outside the home to make ends meet, so they have to plan harder to find quality time with their families.

Often they are too tired to walk in the rain, make silly jokes, mess around with modelling clay or read to a child. Art classes and community theatre are out of the question for most people. "Non-productive" and out-of-the-ordinary activities are usually shelved in favor of the "essentials" (whatever we think those are).

But I am coming to see that it is being playful which roots us in creation in a special way. When we take the opportunity to watch other people, especially children, it becomes clear that a good deal of time is spent in "non-productive" activities.

We stand out in the yard looking at the flowers, we race around on our bikes, we perform comic history plays at weddings, the church organist adds a few extra, improvisational notes during the service.

Why do we do these things?

## Play is voluntary

In *Homo Ludens* Johan Huizinga describes play as having a quality of freedom. Organized play is separate from

the routine of life: it is intense and apparently unprofitable, and is partly determined by rules (sometimes improvised) and by context (from soccer field to sandbox).

Play also tends to promote the formation of groups which gather to play and which identify themselves to some degree by disguise. Think of both the costume of an actor and the uniform of most sports teams.

But perhaps most importantly, play is voluntary. You simply can't force someone to play without "de-naturing play." If you try to force Jordan or Katie to play catch they will sulk and drag their feet, and the very opportunity for genuine play disappears.

## Unique communication with creation

Play is more than organized sport or theatre rehearsal; it is an intimate part of all human activity. Psychologist Robert E. Neale argues that the old definitions of work and play create a false dichotomy between the two. One can work playfully.

Play can be representative (with assigned roles) or simply sense-based (like sculpting). It also includes less formal activities like doodling on notepaper or singing in the shower.

Consider: Why does the farmer get off the tractor and crush a clod of soil in his or her hand, breathing in the aroma of the land?

What makes us join in on an improvised game of "Let's imitate the teachers!"?

Why does the artist strike the canvas with a hearty dollop of crimson?

Why does the actor raise his eyebrows just so?

These kinds of actions can't be meaningless. We play because there is no other way to engage creation in quite the same way.

God made us players because he wants us to live fully — in sensory communion with his beautiful world, and play gives us unique insights into the order (and the disorder) of things. In *Rainbows for the Fallen World* Calvin Seerveld talks about "the vitamins of playfulness" (146) as being essential to good health as well as creative ac-

tivity.

I believe that God himself created the world playfully. Genesis speaks of God bringing the world into being in a way which suggests an artist creating a masterpiece of living, moving sculpture. Creation testifies to God's creativity. Who of us could have imagined a whale or a camel before they existed? Who could have imagined two-legged creatures like us, with as much variety in appearance as we have?

The games we play and the gamesters we become when we play are unique ways in which we come to understand relationships and the societies that we have built. Numerous studies into the history of games reveal

common patterns of human behavior in playful form.

*I'm the king of the castle, And you're the dirty rascal!*

This apparently harmless children's song is about laying siege to castles. It invites retaliation (I'll bet it was first

coined by a boy!). Why would children sing such a song and then engage in the hearty push-and-shove to follow?

*Ring around the rosie,  
A pocket full of posies,  
A tissue; a tissue  
We all fall down.*

This song describes the course of the bubonic plague, further suggested by posies, a flower often associated with death. "A tissue" (or "husha") refers to the gasping sounds the dying made. Or you may have learned the rhyme with the word "ashes" in the third line — also a direct reference to death. In every version the implications are clear, and the last line reinforces them.

Why would children sing and enact such a song? Some say that today's children cannot understand the significance of either of these songs. But I would say that their lyrics playfully reflect history in a way that children may better understand serious aspects of it. (Besides, enacting them is fun!)

Play channels the joy we feel at being alive. It prepares us for the roles we will play as adults. It allows us to toy with meanings. But above all, it is a way in which we come to know God and his creation more intimately.

It stands to reason then, that living and working playfully is a good and healthy response to our Creator's command to be fruitful.

## For further reading

Huizinga, Johan. *Homo Ludens*. Boston: Beacon, 1950.  
Neale, Robert E. *In Praise of Play*. New York: Harper, 1969.  
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*Raymond Louter is assistant professor of theatre arts and communication at Redeemer College in Ancaster, Ont. He lives in Mount Hope, Ont., with his wife Karen and their three very playful children, Jordan, Paige and Stefan.*





Features

# Why the information super highway matters to Christians

Bill Van Dyk

I know all about the Paul Teal case.

No, I didn't drive across the border and buy a newspaper. And I don't know anybody personally who has the "inside scoop." As a matter of fact, to get this information, I never left my home office. But I can tell you that with about 10 minutes of peeking away at my computer keyboard, I was able to read several articles in U.S. newspapers which described the courtroom proceedings in great detail, and also discussed the publication ban.

How? I logged on to the "information highway" with my computer. Specifically, I logged onto CompuServe using a Detroit phone number. After I was properly registered and issued a password, I read through some menus, typed "GO NEWSLIB," and then chose the *Washington Post*. I instructed the computer to search for any file with the name "Homolka" in it. Within a few seconds, it listed several. I chose one and read it.

## Two-way traffic

The most important thing to know about the information highway is that this is *not* just another mass media, like magazines, broadcast television or radio. The difference is that the information highway is two-way — interactive. It is responsive, dynamic and increasingly powerful. Like a spiderweb, it is made up of a myriad of links that cannot easily be broken or interrupted.

The information highway refers to a worldwide network of computers, computer bulletin boards, university mainframes and commercial on-line services that together comprise a gigantic system of communications, all held together by the same humble insulated copper wire that connects telephones. All you need to "get on the highway" is a computer and a modem, and communications software. You may decide to connect to a local BBS (Bul-

letin Board Service) just down the street, but chances are very good that that BBS will be linked to a wider network of BBSs and other networks.

## A thread of discussion

The tremendous power of the world information highway is its completely unique ability to be both mass communication (broadcast) and personal communication at the same time.

You dial in with your computer. You select the "conference" or "forum" with which you wish to communicate. These are listed by topic on a "menu" screen.

If this were a CRC bulletin board, you might find topics like "Women in Office," "Creation Science," "Synod '94." You choose "Women in Office" and start reading the messages that have been posted. One of them upsets you or intrigues you, so you decide to reply. You write your message and post it, and log off.

The next day, you dial in again to check the new messages. Sure enough, not only did your message reach the intended party, but several other people have read it and replied to your post, telling you they agree or disagree or wish you would leave the church. You reply to their replies. Other people may join in. Before you know it, you have a "thread" of discussion going.

## Instant contact

There are a number of important characteristics to this dialogue that takes place on the BBS.

\* While the messages are exchanged between individuals, everyone logging onto the BBS can read them. A BBS thus is simultaneously public and per-

## Getting up to speed on the information super highway.

sonal.

\* When you call someone on the phone, you converse in real time. On a BBS you may reply immediately, or you may read a message, think about it, compose a reply, post it and then wait for the next response. This allows you to be thoughtful and reflective.

\* If you aren't famous or important you may never get to be on radio or television. But anyone with a computer and a modem can get onto a BBS and have his or her messages read by thousands of people.

\* There are hundreds of different topic areas on the bigger BBSs. By logging onto a BBS you can instantly put yourself in touch with hundreds of other people with the same interest, at the price of a simple local telephone call.

\* In its present, embryonic form, BBSs are somewhat anarchistic. There are very few rules and restrictions. The police say that they monitor BBSs for pornography (or details of the Teal case), but even a teenaged hacker knows that the police can't possibly read all of the 5,000-6,000 messages posted every day on some systems.

## Global village of villages

Is the electronic highway good for our society? Bad? Indifferent? It is difficult to say at this stage. We should have learned by now that predictions about the results of technologi-

cal change often end up looking ludicrous.

We are entering a unique era in the history of the world. The Internet, the best-known of computer on-line networks, extends around the globe, with vital centres in North America, Europe, Africa, Asia, the Pacific Rim and Japan. After years and years of progressing to a "mass culture" centred on Hollywood, television and radio, we are suddenly moving rapidly to a *global village of villages*, wherein like-minded people are able to connect, communicate and potentially mobilize. We all still belong to mass culture, but we are beginning to seek a stronger sense of identity.

## Contact other Christians

Why should Christians, especially, be interested?

The information super-highway has created the means by which Christians can link up and share information and concerns, support and encourage each other and reflect on issues that matter to us.

I think it should be noted that before we hatch dreams of steering our governments to a new course, we may have to change our thinking about the nature of our society. A lot of Christians today feel that we should attempt to reclaim our position as the driving worldview of our society. We want to have more influence on the government. We want to ban

abortion and pornography.

I doubt that in the foreseeable future any single institution or agency or ideology will ever again have that kind of influence on government and society. It seems more likely that our society is simply fragmented.

## Learn, share, mobilize

There is an unspoken perception that truth is nothing more than factual information applied to a specific problem in a specific context. This is an old idea, but it has found new life on the information super-highway.

The implications of this have yet to be fully explored, but I think it is something Christian thinkers will have to begin to address if we are to insist on our own relevance to the 21st century.

As Christians we need to get on that highway, familiarize ourselves with its terrain and acquire the skills we need to navigate it effectively. We need to be able to share information quickly and efficiently, support and encourage each other and, where appropriate, mobilize responses to important issues as they arise.

## No flame-outs

There are several Christian BBSs operating in Ontario, but I believe it would be wiser for us to access the mainline services and take part in the discussions in all of the forums, including politics, the arts and even sports. Before we can begin to explicitly argue from a Christian perspective, we are going to have to convince people that a spiritual commitment is implicit in all political and social ideas. The BBSs provide an unparalleled opportunity to reach a large number of people with our ideas. We also have the opportunity to link up with fellow Christians all over the world and share ideas and concerns among ourselves.

That's the optimistic point of view. Unfortunately, some of the Christian BBSs in Toronto are renowned for "flame-outs" — BBS lingo for discussions that become so heated that all the participants are banned from the service. We will have to do better than that if we ever hope to have influence on the public BBSs, where such behavior is deeply frowned upon.

Bill Van Dyk is a computer consultant and freelance writer living in Chatham, Ont.



## Video review

# El Mariachi: The camera speaks as well as sees

Agnes Kramer-Hamstra

Produced by Robert Rodriguez and Carlos Gallardo. Story and screenplay by Robert Rodriguez. Spanish with English subtitles

The film *El Mariachi*'s main character is the camera. Camera is the narrator of this playful and energetic old story. If there were no dialogue between the story's characters and someone turned off the sound, Camera would still be the constant presence, commenting, so:

"Watch out, little troubadour (*El Mariachi*), this bright yellow box of a pickup truck coming towards you could be your coffin."

The Camera turns to us: "See these guns? Let me show you close up. Let me slow-motion their deadly work; watch them blow real holes into people. Watch the shirts and skin slowly rip open and blood well up: they are dead."

Camera speeds up to become the panic that grabs the phone.

Camera speeds up to become the panic that grabs the phone. Camera slows to show the ominous approach of a truck bristling with gunmen and weapons. Camera moves unrelentingly into the faces of the really bad guys, showing their lips and reflecting from their sunglasses. And Camera shows the jealous rage and the weeping over the slaughter of the innocent, that makes the bad guys bad. Camera does not pretend to be invisible, but stays faithfully narrating throughout.

## Deceiving appearances

The story is about two men who enter a Mexican border town on the same day, each carrying a guitar case. One case holds all manner of weapons; the other carries a guitar. *El Mariachi*, the troubadour, approaches the town (and life) with nothing but his wits and his desire to follow in his father and grandfather's footsteps. The other newcomer is armed with his automatic rifles and his

determination to track down his former crime partner and collect his share of their successful heist. Troubadour becomes caught between the two partners.

There is a whimsical quality to this tale. Perhaps it is the playful, child-like troubadour who moves unsuspectingly, and then acceptingly, through a maze of gunmen who mistake him for their intended target. Perhaps what gives the story its lilting quality is the simplicity of its beginning and ending: the turtle and the troubadour on a long stretch of deserted highway, their paths crossing. Camera is present there, developing conversation between them. Perhaps the surreal quality of the troubadour's dream sequences help this little story along. But it is chiefly Camera's conversation with us as we watch that turns this energetic plot into a magically told tale.



## Media / Arts

### Messiah recording raises funds for Habitat for Humanity

KITCHENER, Ont. (MCC) — A group of well-known Canadian soloists are donating their time and talent to raise money for Mennonite Central Committee (MCC) and Habitat for Humanity.

The soloists — Henrietta Schellenberg of Winnipeg, Catherine Robbin of Toronto and Paul Frey and Daniel Licht of Kitchener-Waterloo — joined Kitchener-Waterloo Philharmonic Choir conductor Howard Dyck in recording excerpts from Handel's *Messiah*.

The recording occurred the first week of September at CBC's Glenn Gould studio in Toronto. The project's organizers expect to raise \$100,000 for the two groups through the sale of 10,000 compact discs and tapes.

The project is the brainchild of Ken Frey, who attends Kitchener's Rockway Mennonite Church.

Organizers are seeking donations to underwrite the cost of the recording so that all proceeds from the sale of the CDs and tapes can go to MCC and Habitat. Frey says they need another \$70,000 to cover all the costs.

The CDs and tapes will be available early in November through MCC. CDs will cost \$23 and tapes will cost \$16, plus applicable taxes.

According to Frey, this will be the first all-Canadian recording of *Messiah* excerpts since the 1950s.

People who would like to help cover the costs of the recording can send a donation to MCC Ontario, 50 Kent St., Kitchener, Ont., N2G 3R1.

## Robert Schuller to bring services to movies

SYDNEY, Australia (EP) — What do Billy Crystal, Robin Williams and Tom Hanks have in common? All have made the jump from television to movies. If Dr. Robert Schuller has his way, he'll join them next year.

Schuller, whose weekly church service is broadcast to 20 million viewers worldwide, announced last month that his ministry plans to produce the "Hour of Power" program in film format for screening in movie theatres. The films would present actual church services on the wide screen with stereo sound.

Speaking at a public meeting at the Entertainment Centre in Sydney, Australia, Schuller said that his ministry plans an early 1995 test of the idea of bringing his services to movie theatres. A test will take place in about 20 theatres across the U.S. and in additional theatres in Australia.

Schuller said that people viewing his services in a theatre will be informed of programs offered by churches in their area.

## Ask Pope John Paul

ROME, Italy (EP) — An Italian firm will publish what it hopes to be a best-seller in November. The 230-page *Crossing the Threshold of Hope*, is a collection of essays by Pope John Paul II. The book, which will be released in 20 languages, is based on ques-

tions formulated by Italian journalist and editor Vittorio Messori. Royalties from the book will go to charity. According to Luciano Mondadori, director of the publishing house, "the book puts questions (to the Pope) that any person, even a non-believer, might ask."

## TV should take violence cue from Bible

COVINGTON, Ga. (EP) — Carroll O'Connor, star of CBS's "In the Heat of the Night," says television should deal with violence without being violent. He told *Movieweek*, "Human violence often gives us our exciting and dramatic stories. It also can give us our lessons. The Bible is filled with human violence, although it does not

get into all kinds of graphic descriptions of what happens. Say, for example, when the king of Judah has a successful campaign, [as a filmmaker] you don't have to get out there and make a movie showing everybody's brains scattered across the plains of Palestine. And yet from reading the account it was a very violent

situation. Pharaoh's revenge upon the Jews must have been a terrible thing. You can read about it: all the people getting killed, and even all the children getting killed. Art is being able to say what goes on in life without demonstrating it absolutely."

## Role of CBC to be reviewed

Marian Van Til

OTTAWA — The process for a public review of the role of the Canadian Broadcasting Corporation has been initiated by Canadian Heritage Minister Michel Dupuy. Under scrutiny will be "how the corporation should position itself in a multi-channel universe, as well as the more specific questions of the kinds of programming it should offer and its relationship with the viewing public," says a statement released late last month by the Canadian

Heritage Ministry.

A standing committee will convene hearings which will involve the public in discussions about CBC's future. Those interested in making interventions before the committee should contact:

Diane Drotte, Committee Clerk  
Standing Committee on Canadian Heritage  
180 Wellington Street, 6th Floor  
Ottawa, Ontario K1A 0A6

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NC



# Sizing up the elephant: human population and development

The size of the human population is back in the news. The United Nations International Conference on Population and Development (ICPD) meeting in Cairo this month has become a lightning rod for political differences around the world. At least four countries have refused to send delegations. What is so controversial about world population?

The suggestion that population regulation must include legalized abortion has filled the rhetoric of many environmental organizations. This position is being opposed by a diverse coalition of religious groups. Since Paul Marshall has eloquently pointed out the inconsistency of this pro-choice stance (June 26, 1992), I won't revisit that argument. Hidden behind the question of how we can regulate population, however, is a prior question. Is a growing human population a good thing, or is it a pending disaster?



Is a growing human population a good thing, or a disaster?

## Exploding elephant?

Like the proverbial blind men exploring the elephant, we grope to understand the looming presence before us. In this case it is the unprecedented biological success of our own species. Although it isn't so evi-

dent here in Canada, there are a lot of us; and more are on the way.

In 1950 world population stood near 2.5 billion. By 1960 it was three billion; four billion in about 1975; 5.2 billion in 1990; and today about 5.5 or 5.6 billion souls tip the scales. This means that the population has doubled in 40 years! It is set

to do so again in the next 25 to 40 years, depending on what projection you read. Hidden in these figures is what demographers call population momentum. Although the rate of increase has been going down, the total population keeps increasing. Whether this is a serious problem or not often depends on your theoretical

commitments.

The majority of economists conclude that in general, population growth does not greatly handicap economic development. It is often assumed that whenever a limit is reached, a new technology or alternative source is developed. Some make this sound like a version of the "just-in-time" management system. While this observation is true, ecologists quickly point out that it assumes that the resources of the earth are endless.

So as some economists have pointed out, this neo-classical economic view does not take into account the impact of humanity on the biosphere. Ecologists on the other hand are keenly aware of limits. The investigation of limits on populations plays a central theoretical role in the discipline. This difference in professional point of view underlies much of the difference in policy recommendations by representatives of the two groups.

## Will the real expert please stand up

So depending on the group or expert testimony you consult, a very different picture of the human population issue emer-

Environmental

Housekeeping

John Wood

ges. At one extreme economist Julian Simon claims there is no upper bound on the size of human population. On the other side population ecologist Paul Ehrlich is describing with passion the lemming-like doom we face by overrunning the earth. The truth, as with the elephant, is somewhat different from either of these limited viewpoints.

The irony of the current debate is that by 1990 most of the developing nations (85 per cent. by one estimate) had adopted policies to reduce population growth. A good deal more is being loaded onto this conference than the question of what is the optimal level of human population. It is unfortunate that Christians are speaking with such a divided voice on this issue. Perhaps we need to reconsider some of the theories that underlie our positions. Before we give a superficial answer to these questions we should ask ourselves "Just what part of the 'elephant' am I looking at anyway?"

John R. Wood teaches environmental science at The King's University College in Edmonton.

## Sniffing out the enemy

(NC) — There's a ten-inch culprit stalking your yard, playing havoc with your eyes and nose.

Ragweed, the number one enemy of allergy sufferers is on the loose. And about 85 per cent of people with seasonal allergies are sniffing and sneezing because of it.

"People who suffer from seasonal allergies usually have ragweed to blame," says Dr. Andre Clermont. "To cope and better enjoy the warm weather, you can get the most out of antihistamines by taking them before an allergy attack begins."

This seemingly harmless plant produces the most potent allergenic pollen and is one of the principal components of airborne pollen. Blossoming during the warm sunny days of August and early September, the flowers of one plant alone can produce more than 100 million pollen grains, says the Al-

lergy Asthma Information Association. When abundant, that makes for more than 1/3 of the air's pollen count.

## Attack before it attacks you

But don't let your eyes and nose redden with despair. There are other tips to beating the sneeze.

Fortunately, ragweed can be easily eliminated. It typically appears every year along the edges of roads and gates, in vacant lots and in grain fields after harvest. And it can even crop up on your lawn.

Be sure to remove all signs of ragweed from your environment before it flowers. Several municipalities have by-laws that give you the right to ask your neighbor to do the same.

Ragweed pollinates very early in the morning, increasing airborne pollen levels. On a calm day most of this pollen should be settled by the after-

noon, making it a better time to schedule outdoor activities.

Also, ragweed prefers warmer temperatures, and this shows up in higher pollen counts in the southernmost parts of the country. The most severe counts occur throughout southern Ontario and pockets of the Western provinces. The Prairies and most of New Brunswick experience the lowest levels of ragweed pollen. It's something to think about when planning an allergy-free vacation.



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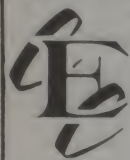
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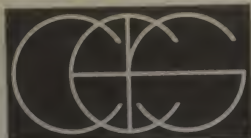
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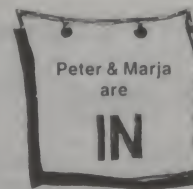
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CIDA project: Roger Lemoyne, Thailand

(INC.) — for women in developing countries, entering the labour market frequently means working in the informal sector at low paying jobs where there is no labour protection. Projects funded by the Canadian International Development Agency (CIDA) such as Women's World Banking (WWB), have provided women with access to small loans and a means to start their own businesses.



## Why no coverage of mourning families?

### Dear P & M:

Last year, on Saturday, July 17, about 500 people gathered in the beautiful Jaycee Gardens in St. Catharines to watch the unveiling of a shrine in memory of Kristen French. A police officer spoke; he said that looking at the crowd of people who had come to witness the dedication ceremony helped him understand how God was making all things work together for good in this terrible event. Mr. Charbonneau, principal of Holy Cross school where Kristen was a student, reminded us that even as we fight evil we must be careful not to let this evil seep inside us and nurture a sense of bitterness. Mr. French also spoke, referring to Kristen's love for rowing, skating and people. After expressing his appreciation for everything that people had done for them, he gave his closing words. A newspaper reporter described them as a benediction. I remember each word distinctly: "May God watch over you and bless you, and Kristen's spirit will live with each one of us."

I refreshed my memory of this event by checking the next day's Sunday Star. The Sunday Star? Well, yes, because Christian Courier didn't cover this event; neither did it print a word about the "Families of Violence Annual Memorial Conference" held in Burlington on June 12, 1994.

This conference was organized by Mrs. Debbie Mahaffy (the mother of Leslie, another murdered teen). It drew 300 people who prayed, sang Psalm 23 and heard a message by Rev. Heather Gilmour of Burlington Baptist Church. Her words dealt with questioning God, anger and forgiveness. Among other things she said, "When Jesus was crucified he didn't say, 'I forgive you,' but 'Father, (you) forgive them.' By letting this forgiving spirit grow inside us with God's help we will also find a process of healing going on inside us."

As I stated earlier, Christian Courier wasn't there. My question is, "Why not?" And why have Mr. and Mrs. French, Mrs. Mahaffy and Mr. Charbonneau not been given a chance to tell us about their journey of faith through this deep dark valley? I can already guess at some of the answers. "We're keeping quiet because there is a trial going on." Or "We don't know these people; they are strangers to us." They were strangers to me, too, but I was led, or called, or whatever, to share my concern with them. Is there a possibility that at some point CC can approach these people and let them share with us the goodness of God and the fellowship in Jesus Christ which binds us together in love?

### Dear Wishing More Coverage:

The tragic events surrounding the French and Mahaffy families have had a profound impact

on those living in St. Catharines and Burlington, and probably even in other parts of Canada. Obviously their pain has touched you deeply too, to the point that you've taken an extraordinary interest in this case and made personal contact with the family.

Because of the court-imposed media silence, this case has gained not just national but international attention. In fact, there's been a media feeding frenzy and a lot of newspapers have been sold as a result. In contrast, CC has taken a low-key approach. We recall a sensitive editorial by Bert Witvoet as well as coverage of local reaction re: Karla Bernardo's court case.

In our opinion, the family is grieving and needs relief from public attention. Bereaved persons need space to get their lives together. Our instincts tell us that people need to leave them alone so that they can continue with their recovery process.

We applaud your concern for these two families, but we advise you not to make assumptions about CC's motives for not covering the events you attended. It is not our place to speak for the editor, so we've invited Bert Witvoet to answer you in this column.

### The Editor's response

I'm used to having people ask me why we did not cover a certain event or certain people. My first reaction is usually that we can't cover everything. We have to be selective.

My second reaction tends to be to shy away from the spectacular or the sensational. Horrible as the crimes against the French and the Mahaffy families may have been, these emotion-laden situations seldom offer the thoughtful reader an opportunity to grow.

Thirdly, I constantly have to remind myself not to be caught up too much in what happens in my immediate surrounding so that readers elsewhere feel left out.

Fourthly, how can we attend a meeting when we have not been informed that it will take place?

Finally, I don't always have an answer for people who ask "Why didn't you?" when each week our choice of subjects runs in the hundreds and it's difficult enough to justify why we did certain things. BW

Write to: P & M  
c/o Christian Courier  
4-261 Martindale Road  
St. Catharines, ON L2W 1A1

Peter and Marja Shafar are a parent and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of Herman de Joux, Bill Lelkes, Tom Zast, Marian Van Til and Bert Witvoet.



## Classifieds

Classified Rates	Births	Anniversaries	Obituaries	Obituaries
<b>Births</b> \$25.00 <b>Marriages &amp; Engagements</b> \$40.00 <b>Anniversaries</b> \$45.00 <b>2-column anniversaries</b> \$90.00 <b>Obituaries</b> \$45.00 <b>Notes of thanks</b> \$35.00 <b>Birthdays</b> \$40.00 <b>All other one-column classified advertisements</b> \$13.50 per column inch. <b>NOTE:</b> Minimum fee is \$25.00. Letter under file number \$35.00 extra. Photos \$25.00 additional charge. <b>Note:</b> All rates shown above are GST inclusive. <b>ATTENTION!</b> a) <i>Christian Courier</i> reserves the right to print classifieds using our usual format. b) A sheet with information about an obituary sent by funeral homes is not acceptable since it leads to errors and confusion. c) Photographs sent by fax are not acceptable. If you wish a photo included, send us the original. d) <i>Christian Courier</i> will not be responsible for any errors due to handwritten or phoned-in advertisements. e) The rate shown above for classifieds covers any length up to six column inches. <i>Christian Courier</i> reserves the right to charge for additional column inches at the rate of \$13.50 per column inch (GST incl.). <b>NEWLYWEDS &amp; NEW PARENTS</b> We offer a one-year subscription for only \$20.00 (GST incl.) to the couples whose wedding is announced in the <i>Christian Courier</i> and to the parents of the child whose birth announcement appears in our paper. To facilitate matters, we encourage those who request the wedding or birth announcement to enclose \$20.00 and the couple's correct address. <b>Christian Courier</b> 4-261 Martindale Rd. St. Catharines, ON L2W 1A1 Phone (905) 682-8311 Fax (905) 682-8313	<b>VANGEST:</b> Gord and Anita praise and thank God for the birth of <b>ARI JOHAN</b> A brother for Jacob. Born in McMaster University Hospital on Aug. 22, 1994. Another grandson for John and Hilda Tamming of Orangeville, Ont., and Art and Joyce VanGeest of Grimsby, Ont.	Diever Brantford 1939 September 28 1994 With joy and thanksgiving to our faithful God, we celebrate the 55th wedding anniversary of our parents, grandparents and great-grandparents. <b>PAUL and GRACE WIERMSMA (nee MULDER)</b> <i>"Wentel uw weg op den Here en vertrouw of Hem and Hij zal het maken"</i> (Ps. 37:5). Your abiding love, encouragement, and support has been, and continues to be an inspiration to all of us. With our love, John & Louise Wiersma — Pickering Harry & Thea Wiersma — Ancaster Henry & Diane Wiersma — Beamsville Jerry & Barb Wiersma — St. George children, grandchildren and great-grandchild. Open house will be held on Oct. 1, 1994, D.V., from 2-5 p.m. at the Bethel Ref. Church, 506 West Street, Brantford, Ont. Best wishes only. Home address: 29 Fulton Street, Brantford, ON L3S 1T7	Rijnsburg, Z.H. Fenwick, Ont. 1913 - 1994 <i>"I lift up my eyes to the hills— where does my help come from? My help comes from the Lord, the Maker of heaven and earth"</i> (Ps. 121:1,2) On Aug. 26, 1994, the Lord called to glory His child. <b>GEERTJE GLASBERGEN (nee RAVENSBERGEN)</b> Dear mother of, Garry & Helen Glasbergen — Caledonia, Ont. John & Harna Glasbergen — Fenwick, Ont. Peter & Hilda Glasbergen — Fenwick, Ont. Mary & John Dykstra — St. Ann's, Ont. Andy & Angelina Glasbergen — Fenwick, Ont. Paul & Chris Glasbergen — St. Catharines, Ont. Jane & John Snieder — Fenwick, Ont. Dear grandmother of 33 grandchildren and great-grandmother of Bradley and Leanna. Also surviving are one sister and three brothers. The funeral took place at the Wellandport Orthodox Ref. Church, on Monday, Aug. 29, 1994. Correspondence address: Garry Glasbergen, 45 Buchanan Drve, Caledonia, ON N3W 1H1. On Aug. 26, 1994, our dear member <b>GEERTJE GLASBERGEN</b> was called home by her heavenly Father with whom she now dwells, free from all pain and suffering. She will be remembered by the members of the Golden Age Club of Fenwick and Wellandport, Ont. "Whoever believes in Me will never die" (John 11:26b).	<b>Nieuwerkerk</b> Abbotsford a/d IJssel B.C. Jan. 2, 1907 - July 13, 1994 On July 13, 1994, the Lord took to Himself, peacefully, our dear father, grandfather and great-grandfather. <b>CORNELIS PAULUS KAPTEYN</b> Predeceased by his loving wife of almost 52 years, Jannie (Rupke) Kapteyn. Peter & Hester Kapteyn — Abbotsford Anne & Andy Woudstra — Barrie Chris & Rachel Kapteyn — Owen Sound Mary & Gerard Visser — Crapaud Jane & Fred Wissink — Ottawa and 16 grandchildren and three great-grandchildren. Also survived by one sister Rina M. (Glaubitz) Kapteyn of Nieuwerkerk a/d IJssel, the Netherlands. A memorial service was held in Abbotsford, and the funeral service was held on Monday July 18, 1994, in the Charlottetown Chr. Ref. Church, with Rev. Norman Senema officiating. Correspondence address: A Woudstra, 33 Browning Trail, Barrie, ON L4N 5A5. On Aug. 26, 1994, it pleased the Lord to take home our dear wife, mother and grandmother. <b>PIETSIJE MEDEMA-ALTHUIS</b> at the age of 71. Beloved wife of Durk Medema. Dear mother of: Arthur & Rebecca — Toronto Brent & Cathy — Cambridge Susan — Thunder Bay John & Celia — Thunder Bay Peter & Allison — Thunder Bay Lovingly remembered by her 14 grandchildren. Predeceased by her daughter Mary Ann in 1979. Funeral service was held on Aug. 30, 1994. Correspondence address: 669 Thomloe Drve, Thunder Bay, ON P7C 5L2. Sept. 9, 1904-Aug. 24, 1994 <i>"For it is by grace you have been saved through faith, this is not from yourselves, but it is the gift of God..."</i> (Eph. 2:8) The Lord took to Himself, our mother, grandmother, and great-grandmother. <b>JANTJE MOLEMA</b> in her 90th year at Shalom Manor, Grimsby, Ont. Beloved wife of the late Cornelius Molema. Dear grandmother of: Louise & Doug Dekker Lora Kool & Dan Roy Dear great-grandmother of Daniel and Stephanie. Predeceased by her son, Willem Cornelius Molema (1963). Memorial service was held on Aug. 26, 1994, at Shalom Manor, Pastor P. DeBruyne officiating. Correspondence address: Margaret Kool, 34 David Ave., Hamilton, ON L9A 3V1.
	<b>Marriages</b> <b>DEWITT-SIEDERS:</b> The children of Mrs. Roelie Sieders of Burlington, Ont., and Mr. John DeWitt of Vineland, Ont., are happy to announce the marriage of their parents, on Saturday, Sept. 3, 1994, in Burlington, Ont. The Rev. G. Vandoren officiated. Address: 3866 Glenview Dr., Vineland, ON L0R 2C0	<b>Anniversaries</b> With joy and thankfulness we wish to announce the 50th wedding anniversary of our parents and grandparents. <b>JACOB and MARIA MATHILDA GEUZEBOEK (nee LUITINGH)</b> With love and best wishes from your children and grandchildren: Tony & Anne Jennifer & Daryl, Stephanie, Theresa Jack & Johanna James, GinaLee John & Anne Julie, Matthew Arnold & Jean Michael, Lauren, Enc. And on Nov. 21, 1994, we will remember and celebrate the 50th anniversary of Dad's ordination into the ministry. We invite friends and family to celebrate with us at an open house to be held on Oct. 15, 1994, from 3-5 p.m., at Providence Place, 100 Glen Hill Drve, Whitby, Ont. Best wishes only please. Home address: 100 Glen Hill Drive, Apt. 401, Whitby, ON L1N 8R4.	<b>Personal</b> <b>WHY NOT?</b> The Christian Marriage Contact Service assists men and women in the USA and Canada who would like to marry or remarry. Why not write to us at C.M.C.S.? Enclose \$3.00 for our information package. <b>P.O. Box 93090</b> <b>Burlington, Ontario, Canada L7M 4A3</b> <i>More male members are encouraged to apply.</i>	
		September 24, 1994 40th wedding anniversary of <b>TOM and ANN SYPKES</b> We wish you God's blessing. Love from your children: Eunice & Walter Anita & Joe Andy & Tracy and grandchildren Lauren, Rebecca, Jillian, Katrina and Kevin. Open house on Saturday, Sept. 24, 1994, from 2-4 p.m., at Grace Chr. Ref. Church, Chatham, Ont. Best wishes only.		
<b>Thank You</b> <b>BUS:</b> We would like to thank all our relatives and friends for making our 50th wedding anniversary such a memorable one, for the gift of your presence at our open house, for all the flowers, letters, cards, phonecalls and presents. A special thank you to our children and grandchildren who made this such a special day. But above all praise to our heavenly Father for all His goodness to us, who made this all possible. Bill and Ann Bus, 20181 Grade Cres., Langley, BC V3A 4J5				

Congratulations to Tom and Ann Sykes on the occasion of their 40th wedding anniversary!



Obituaries	Teachers	Personal	Job Opportunities	Job Opportunities	
<p>July 31, 1912-Aug. 30, 1994</p> <p>Quite unexpectedly, and yet quite not so unexpectedly, at home, on Tuesday, Aug. 30, 1994, God graciously and peacefully took our dear mother, mother-in-law and Oma</p> <p><b>MRS. KLAZIEN MUYS</b></p> <p>at the age of 82 to be with Him forevermore.</p> <p>We grieve at the loss but rejoice in the fact that we know she is now with her dear Lord and Savior where she longed to be.</p> <p>The words of comfort from scripture were Psalms 63 and 84.</p> <p>She will always be lovingly remembered by her children and grandchildren.</p> <p>Jeanette Lutz — Aylesford, N.S.</p> <p>Sarah</p> <p>Tina Muys — Kentville, N.S.</p> <p>Ema &amp; Hilbrant van der Heide — Coldbrook N.S.</p> <p>Fritz, Philip, Holly, Ken, Jessica, Rolien, Ben &amp; Jodi</p> <p>Her funeral service was held at the Chr. Ref. Church in Kentville, N.S., on Sept. 1, 1994, Rev. Peter Stellingwerf officiating.</p> <p>Committal service held at the Elm Grove Cemetery, Steam Mill, N.S.</p> <p>She was predeceased by her husband, Mr. John Muys on Thursday, Jan. 13, 1994.</p>	<p><b>JARVIS, Ont.:</b> Jarvis District Chr. School invites applications from qualified teachers for a <b>Grade 3</b> position effective Jan. 3, 1995. While this is a maternity leave, it may develop into a full-time teaching position for 1995-96. J.D.C.S. consists of 11 classrooms, a staff of 13 and 262 pupils (22 in Grade 3). The <b>deadline</b> for applications is <b>October 8, 1994</b>. All letters of application, resumes, inquiries should be sent to:</p> <p><b>Garry Glasbergen, Principal</b> Jarvis District Chr. School Box 520 Jarvis, ON N0A 1J0 <b>Phone (519) 587-4444 (school)</b> <b>(905) 765-7919 (home)</b></p>	<p>Christian widower in good health and young at heart, would like to meet Christian lady. Age 55-62. Reply to File #2623, c/o Christian Courier, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1</p>	<p><b>Vice-President (Academic)</b></p> <p>Nominations and applications are invited for this renewable five-year appointment effective July 1, 1995.</p> <p>As the chief academic officer of the College, this person reports to the President and is responsible for the faculty, academic program, library and research centres.</p> <p>Candidates should have appropriate scholarly and administrative experience and be able to provide academic leadership which demonstrates a commitment to the Reformed Christian basis of the College.</p> <p>Submit nominations and applications, including a curriculum vitae and three references by Oct. 31, 1994 to: Dr. Justin D. Cooper, President.</p> <p><i>In accordance with Canadian Immigration requirements, this advertisement is directed to Canadian citizens and permanent residents.</i></p>	<p><b>Redeemer College</b></p> <p>A Christian University College</p> <p>777 Hwy 53 E., Ancaster ON. L9K 1J4</p>	
	<p><b>LONDON, Ont.:</b> London Parental Chr. school requires an <b>intermediate level teacher</b> for a 60% position. Interested applicants are requested to contact the principal, <b>Mr. Herb Goodhoofd</b>, as soon as possible at (519) 455-0360 or (519) 434-7284.</p>	<p><b>PASTOR</b></p> <p>Trinity Chr. Ref. Church of Edmonton, Alta., is seeking a <b>new pastor</b>. Please send your profile/resume to:</p> <p><b>Pastor Search Committee</b> c/o Trinity CRC 13427-57 Street Edmonton, AB T5A 2G1</p>			
		<p><b>Miscellaneous</b></p>			
	<p><b>Real Estate</b></p>	<p><b>BRETHET INSURANCE BROKERS LTD.</b></p> <p>Professional and personal service</p> <p>Home • Business Auto • Farm • Marine</p> <p><b>(705) 721-4755</b> Toll Free (800) 229-7319 431 HURONIA ROAD BARRIE ON L4M 6E7</p>			
	<p><b>Lucrative Poultry Business</b> near Orillia</p> <p>On 3.2 acres with newer 3 bedroom home. Price includes 8736 chickens and quota, modern grading station and all other equipment. Excellent family business. Asking \$679,000.00. Call Henry Zwiers, sales representative, Century 21, Don Campbell Real Estate Ltd.</p> <p><b>(705) 326-4131</b></p>				
	<p><b>Personal</b></p>	<p><b>Calendar of Events</b> on page 18...</p>			
	<p><b>Responsible couple</b> (retired) would like to <b>house sit</b> your home and property in Ontario for 2-3 months (between Dec. and April) while you are away. Preferably S. or E. of Toronto. References available on request.</p> <p><b>Call (902) 462-0099</b></p>	<p><b>Real Estate</b></p>			
	<p><b>Accommodation</b></p>	<p>Hollands of Engels</p> <p><b>HOMELIFE</b> Benchmark REALTY CORP.</p> <p><i>Andy Driesen</i></p> <p>200-32500 South Fraser Way, Abbotsford, BC V2T 4W1</p> <p>Bus: (604) 853-7144 Fax: (604) 853-1839 Res: (604) 854-1560</p> <p>"Serving the Fraser Valley"</p>			
	<p><b>One room in basement</b> boarding apartment available. Other room taken by female until April. Kitchenette with sitting area. Separate entrance, 10 min. to Redeemer College, Central Hamilton Mountain on bus route \$320 per month per room.</p> <p><b>Please call (905) 383-8480</b></p>		<p><b>REPORT #1</b></p> <p><b>CHRISTIAN COURIER TELEMARKETING</b></p> <p>Remember that ad in CC about the need for telemarketers? Well, the need is still there, but we are happy to report that initial results are very encouraging. We warmly thank the telemarketers in the following centres whose results we are now pleased to announce:</p>	<p><b>City/Town</b></p> <p>St. Catharines</p> <p>Brampton</p> <p>Owen Sound</p> <p>Edmonton (in progress)</p> <p><b>Total gain</b></p>	<p><b>Subscribers gained</b></p> <p>56</p> <p>71</p> <p>15</p> <p>13</p> <p>155</p>
			<p>We are now eagerly awaiting results from Belleville/Trenton, Clinton, Kingston, London, Toronto, Montreal and Nova Scotia where faithful folk are doing that extra bit for Christian Courier. We will keep you informed!</p>		
			<p>But, we need <b>more</b> telemarketers. Why not contact us now and we will supply you with a kit giving some simple instructions. You can do all the work from your home, no driving or collecting of money is involved. Just let us know who said "YES" to you and we will do all the follow-up work here. Write, phone or fax us now!</p>	<p><b>Bert and Stan</b></p>	



## Classifieds

## REUNIE

**Banjoe Biroe Kampen**

Datum: 24 augustus 1995  
50-jarige herdenking

Voor informatie schrijf of bel:  
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*Sid Vandermeulen*

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moving to Edmonton and district.

*Het vertrouwde adres.*

## Miscellaneous

## Miscellaneous

**DIRECTOR-PASTOR  
CHURCH RELATIONS**

The Christian Reformed Church in North America (CRCNA), is currently seeking applicants for Director of Pastor-Church Relations Services (PCRS), a division of the Pastoral Ministries Agency. The qualified individual must have excellent organizational and leadership skills. The individual must have demonstrated abilities in the areas of pastoral counselling, mentoring, and providing pastoral guidance to clergy and church leaders. The responsibilities include providing managing an extensive pastoral care network, providing specialized ministry to churches facing conflicts, and appointing regional pastors and mentors, working within PCRS's mandate.

The qualified candidate should be an ordained minister of the CRCNA, with extensive parish and ecclesiastical experience.

A detailed job description is available upon request. For consideration, submit a copy of your resume and a letter stating your interest, by **October 25, 1994**, to:

**Director of Personnel**  
Christian Reformed Church in North America  
2850 Kalamazoo Ave. SE, Grand Rapids, MI 49560-0500  
(616) 247-5881  
Fax (616) 246-0834

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**&**

**PIET  
BRAAM**

**(Well-known Frisian comedians and singer)  
will come again to Ontario for a tour.**

All events start at 8 p.m.

**Wednesday, September 28 - Strathroy**  
West Middlesex Memorial Arena - 334 Metcalfe St. W., Strathroy  
Tickets: Dirk De Boer (519) 245-2319

**Thursday, September 29 - St. Catharines**  
Calvin Memorial Christian School - 300 Scott St., St. Catharines  
Tickets: Bev. Slofstra (519) 587-2162

**Friday, September 30 - Jarvis**  
Jarvis Community Hall - Park St., Jarvis  
Tickets: Bev. Slofstra (519) 587-2162

**Monday, October 3 - Bowmanville**  
Knox Chr. School - 410 Scugog St., Bowmanville  
Tickets: John Oegema (905) 623-2318

*The Henry Sieders*

906 Brant Street, Burlington Ontario, L7R 2J5



*Funeral Home*

(905) 634-1234  
Fax (905) 634-8783

**Announcement**

Henry Sieders wishes to congratulate his son-in-law, **Rick Ludwig, B.A.**, on the successful completion of his studies at Humber College, Toronto, Ont., where he graduated with honours, on July 8, 1994, in the Funeral Services Education Program. The Sieders' family and staff proudly welcome Rick at the funeral home in his capacity as a licensed Funeral Director. Best wishes, Rick!

**September 26, 1969 - September 26, 1994**

Grace Sieders, children and staff warmly congratulate Henry, founding director of The Henry Sieders Funeral Home, with his 25th anniversary as a licensed Funeral Director on Monday, September 26, 1994. In 1969, Henry graduated with honours as part of the first class in the Funeral Services Education Program, Humber College, Toronto, Ont.

**Huntley's Used Christian Books**

114 Lake Street, St. Catharines, ON L2R 5X8

**Opening Tuesday, September 20!**

We buy and sell used Christian books.  
Hours: Tuesday - Thursday 10 a.m. - 6 p.m.  
Friday 10 a.m. - 7 p.m.; Saturday 10 a.m. - 5 p.m.

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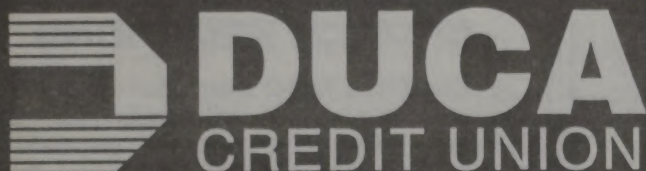
**For further information call:**  
1-905-335-2904 or 1-905-336-0881  
after 8:30 p.m.  
or leave a message.



## Classifieds

## Miscellaneous

## Miscellaneous



5290 Yonge Street, Willowdale, Ontario M2N 5R1 Phone: (416) 223-8502

Willowdale - Toronto - Rexdale - Etobicoke - Scarborough - Brampton - Orangeville - Richmond Hill - Newmarket - Oshawa - Bowmanville

## Full Financial Services

## Events

Send your questions to  
Peter and Marja  
*Confidentiality is assured*

## Calendar of Events

Sept. 24 Annual membership meeting, 2 p.m., Redeemer College, Ancaster, Ont. Registration starts at 1:30 p.m.

Sept. 24 Watch the "Eh JJ Show" at 8 p.m. on Vision TV. Includes a retrospective on Mahalia Jackson and a brief documentary on Redeemer College, featuring former CC staff reporter Irene Bom!

Sept. 24 "The Ragamuffin Gospel," a musical drama is performed at 7:30 p.m., Immanuel CRC, Hamilton, Ont. Free admission. Info.: (905) 387-2346.

Sept. 24 Ontario Bible College's 100th birthday party, 12 noon-6 p.m., at the OBC campus, 25 Ballyconnor Crt., North York, Ont. Info.: (416) 226-6380.

Sept. 24 Organ concert by Jonathan Oldengarm, 7:30 p.m., Benton Street Baptist Church, Kitchener, Ont. Free-will offering. Info.: (519) 745-3792.

Sept. 25 Canadian Council of Churches' 50th anniversary celebration service, 4 p.m., Yorkminster Park Baptist Church (1585 Yonge St.), Toronto, Ont. (this service will be broadcast on CBC TV's "Meeting Place" on Oct. 2). Info.: (416) 921-7759.

Sept. 26-Oct. 8 CSS's Harry Houtman will be in Alberta.

Sept. 28-Oct. 16 CSS's Adriana Pierik will be in B.C.

Sept. 28-Oct. 3 Ontario tour of Frisian comedians/singer Taeke van der Meer and Piet Braam. All events start at 8 p.m. Sept. 28: West Middlesex Memorial Arena, 334 Metcalfe St. W., Strathroy. Tickets: (519) 245-2319; Sept. 29: Calvin Mem. Chr. School, 300 Scott St., St. Catharines. Tickets: (519) 587-2162; Sept. 30: Jarvis Community Hall, Park St., Jarvis. Tickets: (519) 587-2162; Oct. 3: Knox Chr. School, 410 Scugog St., Bowmanville. Tickets: (905) 623-2318.

Sept. 30 The singles ministry of Lakeside Bible Church presents "Uptown Live," 8 p.m., at "The Loft" (next to Memorial Gardens), Guelph, Ont. Info.: (519) 836-8141.

Oct. 2 Dutch worship service led by Rev. P. Van Egmond, 3 p.m., CRC, Ancaster, Ont.

Oct. 3 Concert by "The Dofasco Male Chorus," 7:30 p.m., Mountainview CRC, Grimsby, Ont. Admission: \$5; students \$3.

Oct. 7-8 (B.C. Tour) Dordt College Readers' Theatre production of Diet Eman's "Things We Couldn't Say," a story of love and faith under Nazi terror. Oct. 7: 7:30 p.m., First CRC, Victoria. Info.: (604) 479-5124; Oct. 8: 8 p.m., Abbey Theatre, Abbotsford. Info.: (605) 856-1736.

Oct. 14-15 Celebrating 35 years of diaconal ministry! Oct. 14: Special celebration service at Second CRC, Brampton, Ont. Speaker: Peter Zwart. Oct. 15: 35th annual meeting (16 workshops and 16 seminars) at John Knox Chr. School, Brampton, Ont.

Oct. 17 Concert by trumpet virtuoso Steven Pettes and organist William Vandertuin, 8 p.m., Grace Anglican Church, Brantford, Ont. Collection only.

Oct. 22 "Ninth Annual All-Ontario Holy Spirit Conference," Crossroads Centre, Burlington, Ont. Info.: (905) 567-8373 or 822-1244.

Oct. 22 Dutch organist Sander van Marion performs with the "Hosanna Choir," 8 p.m., Melrose United Church, Hamilton, Ont. Info.: (905) 648-6585/3170.

Oct. 27-28 (Ontario Tour) Dordt College Readers' Theatre production of Diet Eman's "Things We Couldn't Say," a story of love and faith under Nazi terror. Oct. 27: Ontario Teachers' Conference, Constellation Hotel, Airport Rd., Mississauga. Info.: (905) 884-8767; Oct. 28: 8 p.m., First CRC, London; Info.: (519) 432-7997; Oct. 29: 8 p.m., Jubilee Fellowship CRC, St. Catharines; Info.: (905) 935-6875.

Oct. 29 Christian Rainbows-sponsored special meeting for families and friends of the long-term mentally or physically disabled. Theme: "Who will care when we're not there?" From 9:45 a.m. - 3 p.m., CRC, Ingersoll, Ont. Pre-registration a must: \$7. Info.: (519) 631-0307 or (416) 639-1075.

Oct. 29 "Love for the Least of These," an exciting conference by CPJ and NADC, Edmonton. Info.: (403) 474-0670.

Nov. 4 "Christian Festival Concert," by the Ontario Chr. Music Assembly, directed by Leendert Kooij. Guest artists: Marjorie Ginczinger, Sander van Marion and Andre Knevel. At 8 p.m., Roy Thomson Hall, Toronto, Ont. Info.: (416) 636-9779.

Dec. 11 J.S. Bach's "Christmas Oratorio" will be performed by the Mississauga Choral Society and Sinfony Players and special guests Monica Whicher (soprano), Marcia Swanston (mezzo soprano), Dennis Giesbrecht (tenor), and Bruce Schaefer (baritone). At 8 p.m., St. Dominic's Church, Mississauga, Ont. Info.: (905) 278-7059.

## CHRISTIAN COURIER needs TELEMARKETERS

As part of our Spring '94 promotion campaign, **Christian Courier** conducted a pilot telemarketing project in St. Catharines, Ont. Four loyal CC supporters spent a few evenings on the phone and the result was **56 new subscribers!**

We need **local volunteers** all over Canada to conduct similar campaigns. It's too expensive to engage in telemarketing from St. Catharines. Key is: those who do the phoning must **know** the people in their community and must have a **warm heart** for CC! You can't beat the personal touch.

Don't let telemarketing scare you... it's a matter of simply phoning certain people between the hours of 5 and 7 p.m., for, say **two or three** evenings. We will supply you with a kit containing a) a computer printout of the subscribers in your area, and b) some simple instructions.

Christian Courier needs help! We simply need to expand our subscriber base. Please write, phone or fax me or Bert Witvoet. Thank you very much!

**Stan de Jong**  
Business Manager

4-261 Martindale Road, St. Catharines, ON L2W 1A1  
Phone: (905) 682-8311 Fax: (905) 682-8313



# Canadians are emptying their socks

Statistics Canada, that's the office which can tell you how many times the average Canadian flushes the loo, came up with good news: apparently Canadians have been throwing financial caution to the four directions of the compass and have emptied the old sock under the mattress to bolster our economy. They have been buying everything from teapots to townhouses. The Royal Bank reported a profit of \$294 million in the third quarter. At other banks, too, the numbers were pretty impressive.

★★★

If you thought that the Liberals really meant it when in opposition they clamored for an elected Senate, forget it. It is business as usual. Fundraisers, friends and the party faithful get to sit in the Other Place. The Tories will reign supreme there: 56 P.C., 41 Grits and three Independents.

★★★

The provincial premiers pow-wowed in Toronto and were rather tightlipped about their discussions. They united in blaming the feds for interference, in striving to eliminate inter-provincial trade barriers, and in wanting Johnson to win the Quebec election. And of course, the clicking and whizzing of cameras during photo ops could be heard from here to there.

★★★

The limo drivers who carted the Prince of Brunei around during the Commonwealth Games in Victoria aren't talking about the tips they received. Rumor has it, though, that they all paid off their mortgages. The Prince needed eight of these monster vehicles for his entourage. His father, the Sultan, as you might know, has more Rolls Royces in his garage than most seniors have teeth in their mouths. Which makes me think of that old riddle: Which are the last teeth to appear in our mouth? False ones!

★★★

Remember Joe Clark? He's not on poge yet, for in addition to being on the payroll of the United Nations, he paved himself a nice road by

starting his own business, Joe Clark & Associates. And if you think Joe Clark and Associates will chase ambulances for business you probably also think that the Prime Minister polishes his own shoes. No Sir, Joe Clark & Associates will give advice on international trade. Which in ordinary kitchen English means Joe Clark & Associates know where there is money to be made, and for a price higher than that of an average bungalow they will tell you.

★★★

The lives of people in the U.S. will be enriched with "new and improved Cheerios." No such blessing will be ours; we will have to eat the old kind. Not new and not improved.

★★★

By the time this appears in B.C.C., Frere Jacques will in all likelihood be grinning that smirky smile of his from ear to ear via his polished moustache and be ready to run La Belle Province.

★★★

The National Party has hit the self-destruct button. Backstabbing and infighting will do the party in. And the Quebec Securite arrested the whole police force of Chambly in a raid aimed at smashing a drug ring. Only in Canada, eh? A man in Norway called a police officer an "onion" and was fined \$790 Cdn. I've been called worse things in my life.

★★★

Overheard, I will not tell where: "He was half right, which is a good score for a minister."

★★★

Peace is somewhat hesitantly on the march. It is making progress carefully, like a rower with one paddle in the water: the IRA will not bomb buildings in Britain anymore, Jews and Palestinians are making up, there haven't been any killing riots in South Africa for months, and Israel and Morocco have moved somewhat awkwardly, like a butcher selling doughnuts, toward establishing diplomatic ties.

★★★

Israel also ended the tempest-in-a-teapot con-

## World news

Carl D. Tuyl

flict with Pakistan about a visit to Gaza by Prime Minister Benazir Bhutto. The lady is welcome, said Israeli Foreign Minister Shimon Peres. And holy smoking donkeys, even North Korea is waving the olive branch — tentatively. Protestant militants in Ireland, and Palestinian fanatics, regard these efforts toward peace with suspicion, like a sausage of dubious origin. Bosnia remains Europe's festering wound, but even there peace is beginning to ease around on tippy toe.

★★★

Cubans are peddling across the sea in homemade rafts which you would not trust to float in the local swimming hole. Most of them wind up on the U.S. base on Cuba, where there are 30,000 Cubans living in tents, by last count. I am sure a whole lot of others simply drown. The U.S. and Cuba are in a ridiculous Mexican stand-off. Cuba wants the embargo lifted and the U.S. wants the exodus halted.

★★★

Interested in statistics? About 24 per cent of children in the U.S. live in

single parent families, 15 per cent are in step-families and 3.5 per cent are in households with non-relatives.

★★★

What would TV stations have done this summer without the O.J. Simpson case? That gets a bit nauseating, doesn't it?

★★★

An anniversary went by largely unnoticed. On August 6 it was 50 years ago that the *Enola Gay* dropped the first nuclear bomb on Hiroshima. People in Belgium are celebrating the anniversary of their liberation, which was in September 1944. The worst part of the war was then still ahead for the Dutch.

★★★

I end with a quotation from a bulletin that was published at the occasion of the retirement of my fellow columnist, Jacob Kuntz: "The Redeeming College wants one of the four Cannons of Dort. Calvin College has three of these Cannons and Dordt College had one. These Cannons are used to shoot at members who become too liberal. The Redeeming College

## bytes



feels that it is time they had one of these Cannons in Ontario."

Carl Tuyl is chaplaincy co-ordinator in Canada for the Christian Reformed Church and is a member of the Ontario Multifaith Council on Spiritual and Religious Care.

## GREAT CANADIAN IDEAS!

### Smart way to operate

(NC)—A team of researchers with the Institute for Robotics and Intelligent Systems (IRIS) is developing intelligent controls for excavators and other heavy machines aimed at making the operator's life easier and safer.

The long-term goal is to develop mobile machines for forestry and agriculture that behave as 'smart assistants' to their operators and minimize impact on the environment.

### TIME FOR NEW FURNITURE?

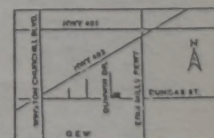
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## News

# Opening of fourth tower completes complex known as Holland Christian Homes

*"In Brampton staat een huis"*

BRAMPTON, Ont. — "The finishing of this building may well be the end of our physical growth," said Walter Veenstra at the opening ceremony for Providence Tower. The chairperson of the board of Holland Christian Homes (HCH) expressed no regrets while making this remark.

Providence Tower is the latest addition to the retirement and nursing home complex on McLaughlin Road and has used up all available building space on the 10-acre land owned by the HCH corporation. Up till now the three towers — Trinity, Hope and Covenant — provided 322 apartments. Providence Tower now adds another 111 units, bringing the total to 433 apartments and about 580 tenants, not counting the 120 residents in Faith Manor, HCH's nursing care facility.

On hand to cut the ribbon was Albert Brink, who at 98 is the oldest tenant. Fennie Groen, another tenant, earned the right to unveil a plaque in the foyer



Albert Brink, surrounded by officials, cuts through the red tape.

by suggesting the name Providence. Why the name? "Because God is the final power behind everything," says Groen. "And he always provides, especially for his people."

Brampton mayor Peter Robertson complimented the [Dutch/Reformed] community on looking after its seniors so well. "Government can be a facilitator," said the mayor, "but we can't deliver the service as well as the private sector."

Dutch consul general Paul Schellekens and representatives from Canada Mortgage and Housing Corporation (CMHC) and the Nova Scotia Bank were on hand to offer congratulations.

The \$8.5 million addition was rented out before the cement was dry, says John Kalverda, chief administrator for HCH. A waiting list in the hundreds

for this new tower sits in his files.

Providence Tower was built by Toddglan Construction for \$56 a square foot. A tunnel provides access between the tower and the rest of the complex, where residents can shop at Moike's Minimart, do their

banking at DUCA Credit Union, get their hair done, see the doctor or a nurse or attend social events and church in Heritage Hall and Harmony Hall.

Rents for the units range from \$600-\$700 per month for a one-bedroom to \$800-\$900 for a two-bedroom apartment.



Fennie Groen, assisted by Mayor Peter Robertson, waits for a signal from Walter Veenstra to pull the rope.

## Smilebit

Sign posted in a church's nursery: "We shall not all sleep, but we shall all be changed."

From: Canada Lutheran

## News Digest

Edited by Marian Van Til

### Grape not their favorite flavor

ROWE, Massachusetts — "Some folks snickered when local officials considered sprinkling an artificial grape-flavored drink on the town common to shoo away some pesky Canada geese," reports the Associated Press. But they didn't laugh after being told that birds apparently can't abide the taste. An Ohio company is even preparing "repellent" pellets laced with the same artificial grape flavor used in bubble gum, punch and some foods.

While grape Kool-Aid won't actually keep birds away, a key element in the stuff will: methyl anthranilate, a naturally occurring chemical that gives concord grapes their flavor.

The discovery means that the U.S. Department of Agriculture (USDA) is near to producing the first safe bird repellent. But the USDA hasn't worked on this for 12 years just to keep geese from messing up parks. Much more importantly, it will be used to keep waterfowl away from contaminated water or other hazardous sites, says a department spokesperson.

### Will air help win a boat race?

PORTSMOUTH, R.I. — In the quest for ever faster racing sailboats, Steve Pettengill thinks he's on to something, reports *The Christian Science Monitor*. The boat he's using in the BOC Challenge, an around-the-world race which just began Sept. 17, has a "Venturi slot" which (in theory) will lessen the amount of "dead water" the boat has to drag.

The "slot" is a gap of one-quarter inch that runs the complete circumference of the bottom of the boat into which air is forced as the boat moves. Because air is 1,840 times lighter than water, the boat will then move through aerated water a lot less dense than normal water. And that may give it an edge. If Pettengill wins the race, he'll know his theory is a good one.



Providence Tower